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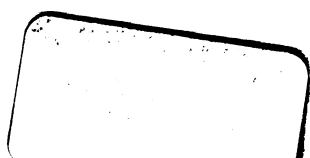
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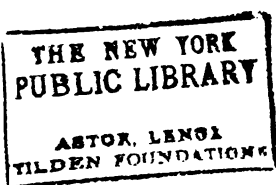
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MISSIONARY
JOURNALS AND LETTERS,

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WRITTEN DURING

ELEVEN YEARS' RESIDENCE AND TRAVELS

AMONGST THE

CHINESE, SIAMESE, JAVANESE, KHASSIAS,

AND OTHER EASTERN NATIONS.

BY J. TOMLIN, B. A.

FORMERLY OF ST. JOHN'S COLLEGE, CAMBRIDGE.

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PREFACE.

THE Author of this little work fears that the interest and novelty of the scenes and events, described in it, may be diminished, in some degree, by the delay in the publication of it. However, as most of those scenes and events, which he witnessed in the East, are, perhaps, as remarkable as any in the history of Modern Missions, and will be still new to most persons, especially in England, he sends it forth with the hope that few of his Christian readers will be disappointed. He felt that he was called, by his gracious Lord and Saviour, to enter upon fresh fields of labour, with one and another of his brethren. He twice visited Siam ; first, with Mr. Gutzlaff, and afterwards with Mr. Abeel, an American brother. The Lord granted them a free and prosperous entrance into that dark, heathen land, hitherto untrodden by the feet of a Protestant Missionary ; and blessed their feeble labours in a most signal manner. His power and goodness were strikingly displayed, in healing multitudes of sick people that resorted to them ; and in opening their hearts to receive the word of life.

He also undertook two voyages to Batavia ; and, in company with Mr. Medhurst, sailed along the Coast of Java, and reached the little island of Balli ; where we remained about ten days, preaching the Gospel to its wretched and debased inhabitants, and healing a few sick people ; but, at the end of that period, were obliged to quit its inhospitable shores. On returning to

the Coast of Java, we were delighted to find ourselves once more amongst a civilized and hospitable people. With the mild and friendly Javanese, we had free and pleasant intercourse ; and found a ready entrance for the Gospel amongst them, as well as amongst the Chinese, who are found in considerable numbers along the whole of the North Coast. In travelling through the length of that fine island, we had a good opportunity of taking a complete survey of its beautiful scenery, and interesting inhabitants. The author also made an excursion for the purpose of visiting a singular and secluded people, the inhabitants of the Tenger mountains ; who reside in villages, elevated from 3,000 to 6,000 feet above the plains. He spent two nights with these simple and hospitable mountaineers ; and visited, in company with their Chiefs, the celebrated volcanic mountain, called " Mount Bromo ;" where he beheld one of the grandest, and wildest scenes of desolation, which the imagination could picture ; and which he endeavoured, though feebly, to describe.

In the course of two Missionary excursions to the Tin Mines, which are wrought by the Chinese, in the interior of the Malayan Peninsula, we had a good opportunity of seeing the Malays in their proper character ; dwelling in their own villages, apart from Europeans ; and living upon the products of their native soil. We were received with much kindness and hospitality amongst them ; and were glad to find them a mild, peaceable, and industrious people ; differing as much from the marauding and piratical Malays, as the peasantry and farmers of England, differ from those of their countrymen, who are smugglers and pirates.

The author spent the greater part of his last year, in the East, upon the Khassia Hills, which border upon

Assam. *Here*, also, he was in a new field of Missionary labour, and amongst a singular race of mountaineers, distinguished from the inhabitants of the plains, in language, manners, and customs, as much as "the Tenger people" are distinguished from the rest of the inhabitants of Java. The Khassias were, till within the last fifteen or twenty years, almost entirely unknown to us; but have recently been partially subjugated by the British. We have now tolerably free intercourse with these mountaineers, and our acquaintance with the various tribes to the eastward is gradually increasing.

These brief notices of the different countries, and their inhabitants, visited by the author, may suffice to show that any faithful account of them will still be interesting, and even new, to most of his readers.

He now commits this little book to the hands of his friends, trusting to their kind indulgence towards its numerous failings. He would also bequeath it to his beloved children, as the most suitable memorial of the Lord's gracious dealings with their parents; hoping that it may prove a sweet consolation to them, when they are removed from them, and from this vale of sin and sorrow; especially, when assured that the happiest days of their lives were those which they spent in the service of their gracious Saviour amongst the heathen. May the Lord Jesus vouchsafe to accept and bless this simple record of His own wonderful and gracious dealings with his servants, and with many of the heathen amongst whom they sojourned, and to Him shall be all the praise and the glory. Amen.

The APPEAL in behalf of China was originally intended for publication elsewhere, but may still be seasonable, and not out of place, at the commencement of this work.

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APPEAL

IN BEHALF OF CHINA.

It may be well to recall the attention of Christians to those mighty events, which have lately transpired in the Eastern world. Great and ancient kingdoms and empires, Mahomedan and Heathen, have received a shock by the prowess of British arms, nerved and strengthened by the Lord of Hosts, which has broken down strong, and hitherto invulnerable barriers; and so, in the wonderful providence of God, a way has been opened for His blessed Gospel to pass from the west to the remotest bounds of the east. Thus, Palestine is now easy of access; and Englishmen may freely travel through the length and breadth of the Holy Land; and sojourn, with safety, in almost every part of it. And the golden opportunity was seized of strengthening the hands of faithful Protestant Missionaries, by sending out to Jerusalem a Protestant Bishop, of an eminently wise and meek spirit, whose labours, in connexion with those of his brethren, have been remarkably blessed of the Lord.

The enlarged, and still enlarging, boundaries of our dominions in India, are opening new

fields of labour for the Lord's servants in that part of His vineyard, which we feel assured they will not be slack to enter and occupy.

China, next arrests our attention. That vast empire, which has been closed against us and the pure Gospel, for many ages, is at last thrown open. And, as Britain has had the high and singular honour, in the wonderful providence of God, of breaking down the barrier, it is but meet that she should also have the honour of being the first to carry in the balm of the blessed Gospel, to heal the wounds made by war. By this, they will receive blessings, that will make ample amends for all the miseries and calamities of war ; and which will be a thousand times more valuable to them than all the commerce of the west.

Immediately on the termination of the war with China, a zealous spirit animated several Missionary societies, as well as individuals, to send the Gospel forthwith into China. Others deemed it more prudent to wait awhile, to see what further events would bring about, for which, I think, they are not to be blamed. But the treaty between England and China being now fully ratified ; and with apparent sincerity and hearty good will on both sides ; any further hesitation or delay in this holy and blessed work, of evangelizing China, is inexcusable. The Church Missionary Society, in particular, should hasten to come up to the help of the Lord against the mighty. Let the friends of it bestir themselves. If they linger, *the enemy* does not ; *he* is endeavouring

to overspread the land again with his *abominations*. Already the *Roman Legions* are gone forth, and are fast pre-occupying the ground, and again arrogantly claim that mighty empire as their own, although they have been proscribed and banished by the emperor. They have had *their day*, and abused their privileges and power, and were therefore excommunicated. But again they covertly creep in by the way which *Protestant* Britain has opened. And Popery will be there, as everywhere else, the worst enemy to the truth and to the faithful servants of Christ. There are indeed several Protestant Missionaries, faithful and tried men, American and English, who have followed hard after our brave soldiers, as the ambassadors of the Prince of Peace; but none, till very recently, from the Church Missionary Society.

The writer having been long resident in the east, and having enjoyed extensive and free intercourse with many nations, while serving the Lord in the Gospel of His beloved Son, according to the grace given to him, and more particularly amongst the Chinese, with whom he almost daily conversed, about eleven years, at Malacca, Singapore, and in Siam, Java, &c. he may be allowed to express his humble opinion regarding the prospect which the Lord's faithful servants now have of winning over the Chinese to Christ. He will greatly rejoice if the following remarks and observations upon that singular and interesting people, should touch the hearts of his faithful brethren, with compassion for the wretched and

benighted state of its countless millions! and rouse them cheerfully to deny themselves, and go out; or send help speedily to them, that they may be made partakers of the like precious faith with ourselves. For surely, the empire of China, which comprises one third of the whole human family, cannot be excluded from the universal charter of salvation by Jesus! Surely, the Father had an eye to it when He said, "I will give thee the heathen for thine inheritance, and *the uttermost parts of the earth* for thy possession." And the boundless love of the Saviour embraced them when he said, "other sheep I have which are not of this fold," especially, as he well knew of the little remnant of Israel, which has been in the heart of the empire for 2,000 years or more! And for whose sake, we doubt not, the Chinese have been spared and preserved as a nation for an unparalleled period, and have had the promise fulfilled to them, "I will bless them that bless thee." For, China is perhaps the only place upon earth where Israel has found a quiet resting place, and has not been persecuted and oppressed.

It has been clearly ascertained by Dr. Morrison and others, who had access to authentic native documents on the subject, that the population of China has not been overrated at 350 millions! And this immense multitude of our fellow creatures is easily accessible. We have not to traverse vast wilds and inhospitable regions, as in Russia and Siberia, or burning deserts, full of perils from man and beast, as in Africa, in order

to search them out. On the contrary, we find a civilized people; dwelling in cities, towns, and villages; through the length and breadth of whose land, an English Missionary, well acquainted with their customs and language, might, I am fully persuaded, pass with little difficulty; and coming in love and kindness to them, he would meet with a hospitable reception, and be welcomed even as a brother, the moment he addresses them in their own language, as the writer and all his Missionary brethren, who have been much amongst the Chinese, can attest.

As a teacher of *good doctrines*, he will meet with respectful, if not serious, attention; for, he is ranked with their own teachers, who are held in much respect; though their Priests (of the Buddhist and Taou sects) are in low esteem and often despised, as they deserve, for their ignorance and vicious grovelling lives. As the servant of God, and the ambassador of Christ, he has indeed to show them *a better way*, than their favourite and idolized philosopher Confucius could lead them in. The carnal heart, entrenched and fortified in its fancied strong holds of earthly wisdom, and puffed up with *vain philosophy*, will stand out against the pure and humbling doctrines of Jesus, till, by the grace of God, and the power of his word, every high imagination be cast down; and the soul, stript of its armour, see itself a poor helpless guilty sinner before God; and *then* the blessed gospel will become the power of God, and the

wisdom of God to them, as well as to us, who believe.

The four Books of Confucius, which are nearly the sum of all that is taught in their common schools, are perhaps not inferior to the best moral writings of Greece and Rome. In one respect, at least, Confucius surpassed, in true wisdom, Plato, Socrates, and Seneca, in laying the foundation, of all his social and political system, in the radical principle of filial obedience ; which has proved a vital and uniting principle, to sustain and preserve the nation, for a longer duration than any other upon earth. This also has brought down upon them the blessing of God annexed to the fifth commandment ; and reveals the secret of that Empire's surviving the wrecks of other nations, and existing to the present day ; not, however, excluding the blessing which comes upon the nation showing favour to the seed of Abraham, who are still beloved for the Father's sake.

The Five Books, still more ancient than the Four Books of Confucius and his disciples, are of an historical, poetical, moral, and mystical character ; and abound in sententious maxims, proverbs, and sayings of their ancient kings and sages. Though generally obscure, from the remarkable brevity of the language, and their great antiquity, they occasionally afford transient gleams of light which could only have come originally from " the Sun of righteousness."

These writings, in their style and matter, bear indubitable marks of high antiquity, and, in connexion with other authentic national histories, prove the remote antiquity of the Chinese nation.

The Chinese, like every other nation in which the Gospel has not taken firm root, are superstitious and idolatrous. But their idolatry is not of so debasing and brutalizing a character, as in most other countries. We conceive the resistance to the Gospel, in this respect, will not be a tenth part of what it encounters in India. A Chinese can smile at the follies and absurdities of his own superstition when they are pointed out to him ; and there is no part of it which he holds dear, except the worship of his ancestors, which both the Emperor and people scrupulously and religiously observe, at least once a year. They all assemble annually at the tombs of their forefathers to make offerings, &c. after having cleaned and repaired them.

The Romish Missionaries entered the country more than two centuries ago ; and, according to their own accounts, soon made thousands of converts ; which is no great marvel, considering the liberty they had during the tolerant reign of Kang He, and of one or two other Emperors, and especially, the facility with which converts may be made from one form of idolatry to another. Popery has been easily grafted upon the native superstitions, as is abundantly manifest at the present day. Although the enemy has got the start, and the antichristian emissaries of Rome

have gone in before us, and have brought a reproach upon the name and truth of Christ, yet we need not fear, but rather may rejoice that the base counterfeit of Rome has been weighed in the balance, by the heathen themselves, and is found wanting. They are now prepared to estimate the value of the pure gold of the Sanctuary, when offered to them.

We may say a few words more in behalf of this singular people, and urge some additional motives for seeking their conversion and highest welfare. For energy, industry, ingenuity, and various intellectual qualifications, they rise above all the nations beyond the Indus. Their literature, their beautiful works of art, such as the exquisitely delicate paintings on rice paper, carvings in ivory; their silks, porcelain, paper, &c. are sufficient proofs of this. Neither are they deficient in the more useful and substantial arts. Their builders, carpenters, cabinet makers, smiths, tailors, shoemakers, &c., fill up all these departments in our own settlements of Pinang, Malacca, and Singapore, as well as amongst the Dutch in Java, &c.; and are found also at Calcutta in considerable numbers. In these various useful occupations they are at present indispensable to us, as none can be there found to supply their place. And as they are the most useful artizans and craftsmen in the towns, so, in the interior they are not only the best, but almost the only gardeners and cultivators of the gambir, pepper, and clove plantations.

They are also clever merchants ; several of them bear a fair and honourable character amongst the English, with whom they also freely associate. Their social habits, and hospitable spirit, render our intercourse with them easy and agreeable, when we become familiar with their language and customs. They have no *Caste* like the Hindoos, nor half the pride and prejudice of the Mahomedan, to hinder a free intercourse with Christians. The first compliment you hear on entering the house of a Chinaman, rich or poor, is to bid you welcome, and to invite you to sit down and take *tea* or *rice* with him. These social virtues, when sanctified by the Gospel, will shine forth with peculiar lustre, and adorn their Christian profession with one of its most beautiful ornaments, which we have almost lost in the west.

As to the language, the student has now many helps. By the labours of others, his way is opened and made tolerably easy. The Dictionaries of Morrison and Medhurst in the Manderin and Fokien dialects, with the complete translation of the scriptures by Morrison and Milne, are valuable aids to the Missionary student. Although it may be the most difficult, as it is undoubtedly the most peculiar, language upon earth, yet it may be attained by men of fair abilities and patient industry. And even after two or three years' steady application, a sufficient knowledge of it may be acquired for free intercourse with the natives. The writer, and the

well known Missionary Gutzlaff, felt called in the providence of God, after two years' study in the language, to embark in a junk for Siam; and immediately on their arrival began to proclaim the Gospel to the Chinese, who abound there, and by whom they were gladly received; and were much blessed and prospered of the Lord.

The variety of dialects presents a formidable difficulty to those who wish to have extensive intercourse with the people. Two of the most important are the Mandarin and Fokien. The former should be thoroughly studied by one who intends travelling much in the Empire. It is indispensable for intercourse with the higher classes and Mandarins. It is the court language, and is used by all official personages, both in Peking and throughout all the Provinces. Most of the other dialects are only modifications of the Mandarin. The Fokien, however, differs widely from it and from all others, and must be studied by one already conversant with Mandarin, as *a new language*. As it is the common language of one of the most important of the Tea Provinces, with which our Merchants and Missionaries will have immediate and extensive intercourse, its importance is sufficiently manifest. Already we have become so familiar with the people of this Province at Singapore, Malacca, and Pinang, &c. where many thousands are settled, that the Missionaries on visiting the Province of Fokien are recognized and received as old friends.

The *tones* are the greatest stumbling block to a

foreign student of Chinese, but may in time be acquired by close attention to the *native* pronunciation. The meaning depends so much upon them that a single blunder in a sentence may render the whole unintelligible or absurd. A speaker is peculiarly liable to this in the Fokien dialect, because of its singular brevity.

Enough has been said about this peculiar and interesting people to excite and encourage British Christians to send the Gospel speedily to China. The sound Evangelical part of the Church of England, in particular, is expected by the great Captain of Salvation to do her duty. Will she any longer hesitate, after the Lord has set an open door, which, we trust, no man can shut. Are none of her younger clergy, who are sound in the faith and doctrine of Christ, willing to deny themselves, and engage in this high and noble enterprize, of going to proclaim the glad tidings of salvation to the distant nations of the East? Have the Universities of Cambridge and Oxford no kindred spirits with Buchanan, Martyn, Jowet, and the zealous Bishop of Calcutta? The mention of the beloved Martyn endears the remembrance of the honour, enjoyed by the writer, of having been a member of the same College with him.

The Church Missionary Society having, at length, entered upon this remote but noble enterprize, we hope that a rich blessing may rest upon their labours in that vast field, and excite them to send out more labourers. We would also

invite the London Society for the Conversion of the Jews to send forth suitable messengers to search for the remnant of Israel in China.

JOURNAL AND LETTERS.

CHAPTER I.

Observations and Remarks made on the voyage from England to Calcutta, Malacca, and Singapore.

WE embarked at Deal, on board the Florentia, June 21st, 1826.

Saturday, September 9th. Now in the Southern ocean, lat. $41^{\circ} 20'$ S. long. 32° E. Through a kind providence we have hitherto had a pleasant and prosperous voyage. I have enjoyed good health, and peace of mind, ever since leaving my native country. For all these mercies, which have so manifestly flowed from the good hand of the Lord, I desire to be truly thankful, and ever to retain a grateful memorial of them in my heart.

The weather on the whole has been moderate

and seasonable except at the line, where, instead of the usual calm and sultry weather, we had cool breezes, variable winds and squalls with rain. Our light summer dresses, which we had worn before within the tropics, were exchanged for woollen clothes. Soon after passing the equator we had strong winds, varying from N.E. to S.W., and were borne along rapidly towards the Cape, where we "got soundings" in 80 fathoms, on Sunday morning, Sept. 3rd.

Our voyage has been rather barren of incidents; yet amidst all the tedious sameness of a sea life a serious and thoughtful mind observes many things interesting and instructive. "They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and His wonders in the deep." When the storm rages and the billows foam, and toss themselves proudly on high, and the vessel "reels to and fro like a drunken man," the mind is over-awed with the power and majesty of Him that presides over the storm and sea, and shrinks into its own nothingness! At other times, while contemplating the face of a serene and lovely tropical sky, shining in rich and varied tints, and observing myriads of fish in the waters, it is cheered and delighted in beholding so many proofs of the glory, and wisdom, and goodness of God.

If the same scene were continually presented to the eye on this wide waste of waters, the mind would soon be weary of contemplating it; even the perpetual serenity of a cloudless sky, and the

still unruffled bosom of the ocean would shortly lose their beauty. The mind delights in novelty and variety—in change of scene and succession of fresh objects.

The birds of every variety that join the mariner as he passes through various climes, and for a season become his companions, contribute no little to beguile the tedium of the voyage, and to enliven his spirits. A few days after leaving the channel, the sea-swallow appeared, flitting gaily over the waves, and reminded me of a calm summer evening in England, when multitudes of them delight to run their races in the air. Next, a solitary gull was seen in the offing; then, the *booby* paid us a visit on several successive evenings. After crossing the line a few of the pintado birds, or Cape pigeons, joined us. These resemble a common pigeon, and are plump and beautifully spotted. We saw them at the distance of two or three thousand miles from the Cape of Good Hope, to the north: their number gradually increased till we came near the Cape, when we were followed by large flocks of them, and have now (Sept. 21st.) had them for companions five or six weeks. With these were mingled small grey birds, resembling larks in size and shape. Occasionally the beautiful and majestic albatross joined the corps, and a few other large brown birds. It is pleasing to mark the different habits, motions, form, size, and variety of plumage in the whole flock, gathered to escort the ship.

Nor are the inhabitants of the deep less worthy

of notice. Within the tropics flying fish abound. At first, a few small ones may be seen here and there skimming over the waves; but on coming towards the line they rise out of the water, on all sides, like flocks of birds, and scud hastily along its surface, being either startled by the ship, or scared by some of their numerous enemies, particularly the bonito and dolphin. On a former voyage to America I was often amused in observing the fleetness and agility of these little creatures while flying before the dolphin, which was eagerly pursuing them. If they had not wings, the rapidity and power of their enemy would leave them no hope of escape. What a merciful provision is made for these little creatures by the Creator in giving them wings! On a calm sunny day, near the equator, the dolphin, bonito, and albacore are often seen playing around the vessel, and leaping in the air, exhibiting their varied and brilliant colours in the sunbeam.

Nor should we overlook the frail little bark of the nautilus, wafted gently along by the breeze. We saw many, varying greatly in size and color—some white, others yellow, scarlet, or crimson. These puny, delicate fabrics, at once surprise and delight the spectator; and display the wisdom and goodness of the Creator in a very simple but interesting manner. The solitary voracious shark, following slowly and sullenly in the wake of the vessel, affords a striking contrast to most of the former lively and harmless creatures. He seems to be steadily bent on some dark design—some

bloody deed ! and is in reality prowling in search of prey : nor does he soon relinquish the pursuit, but will follow closely for days together, either alone, or attended by his faithful little scouts, the pilot fish, wearing a livery far more beautiful than his own. Indeed, one cannot help wondering that such an unseemly and voracious beast should be honored and waited upon by one of the most elegant and beautiful creatures in the ocean ; which may be called the zebra of the waters.

On advancing from the Cape towards the South the birds increase in number and variety, but much fewer fish are seen than before ; they are however larger, but more sluggish than those within the tropics. *There* almost every animal was lively and sportive ; *here* they are sleepy and inactive, as if benumbed by the cold of this southern clime. We saw a few large sharks lying on the surface of the water, with their backs and upper fins exposed ; they remained still as if unconscious of our approach, when passing near them. For several days in succession, while running down from 35° to 40°, we saw a fresh whale, almost daily, rearing his huge and shapeless head upon the waters, and reposing as the sovereign of the deep, in silent, thoughtless majesty, sitting without a rival and fearless of any one. For the most part they seemed quite still, occasionally they would raise their heads above the surface and depress them again at intervals, distending their wide jaws, and blowing with a snorting noise. The head seemed as if cased with armour ; firm

and impenetrable as a rock. I was instantly reminded of the words in Job, "Canst thou draw out leviathan with a hook?"

I have remarked that the temperature of the air is very equable at sea. On coming towards the equator from the North the thermometer rose about 1° daily, except when the wind varied considerably from one quarter to another, and from the line southward gradually fell in like manner till we reached the Cape. Then we had the wind from the north, which was warm and moist, and the weather felt comfortable and pleasant, till we got to 41° S. when the wind suddenly came round to the southward, and plunged us at once into the depth of winter, the thermometer falling from 60° to 44° , and continued so for several days. I felt the cold as severely as in December at home; my hands were swollen and inflamed. The wind has since come round again, and the thermometer in my cabin is now at 60° . The difference of temperature produced by these two opposite winds may be readily accounted for. The north wind probably came over deserts of Africa; and the south wind blew over the vast fields and mountains of ice which shroud the southern pole, and from whose northern boundaries we were perhaps at no great distance.

We were in all twenty-three passengers. Of this number five of us were the Lord's Missionary servants, commissioned with the glad tidings of the gospel to the natives of India and China. Though of various denominations we were all

cordially united in christian fellowship, and met together once a week in our private cabins, for social worship and brotherly communion and edification; being occasionally joined by two or three of our fellow passengers who were seriously minded. One of them, Mrs. Dale, was indeed a devoted and faithful sister in the Lord.

We had divine service on deck for the whole ship's company every Sabbath, when the weather was favourable; and in the evening assembled for worship in the cuddy, with the captain, officers, and passengers; each of us taking our weekly turn in preaching to them the word of God. Two or three, who were civilians, and had been many years in India, in the East India Company's service, gave heed to the word, and evidently profited by our ministrations. We had also the pleasure of knowing that the more private and quiet labours, of two or three of our party, were not unfruitful amongst the crew. The cook in particular was seriously impressed by the word of life, which was addressed to him in simplicity and love. On arriving in India he gave us a pleasing evidence of it, by diligently seeking us out on shore to converse further upon the great concerns of his soul. We also met with him on Sabbath mornings, when called to preach to the sailors on board the Floating Chapel.

In sailing up the bay of Bengal a little incident occurred which I cannot avoid recording here, by reason of the delightful impression it made upon my mind at the time. We were now fast

approaching the shores of India, being borne along by gentle and favoring breezes over the smooth surface of the water. Our breasts were filled, partly, with anxious thoughts, but chiefly, with delightful anticipations of the Lord's blessing upon our feeble labours amongst the heathen, when a beautiful little dove one morning flew on board, and alighted on one of the yards. It had probably wandered from the Andaman Islands, from which we were not far distant, and came as the harbinger of peace to welcome us to the shores of India; being guided by the same unseen hand which brought back the dove to the ark, with the olive leaf in its mouth, for the encouragement and comfort of Noah, the Lord's faithful and tried servant. These were the delightful thoughts and feelings of my own breast, and which have often been renewed at every fresh recollection of the simple and apparently trifling incident.

We arrived in India on my birth-day, the 21st of October, and came to anchor in the river Hoo-gly, off Calcutta, the following morning, which was the Sabbath; on which joyful occasion we all united in heartfelt thanksgivings and praises to the Father of mercies, for all His goodness, and for the mercies vouchsafed to us during the voyage. We were soon met, and most heartily greeted, by our Missionary brethren, who greatly rejoiced at our coming, and offered up fervent prayers and praises on our behalf. This hearty and brotherly reception greatly refreshed our spirits in a strange land, and brightened our

prospects of the future. The delightful and cordial union, which subsisted amongst the Lord's servants of all denominations, was one of the most pleasing signs of the Lord's presence, and a sure token that His blessing rested upon the Protestant Missions of India. And the fruits were correspondent, though but yet the day of small things in India.

The Mission schools are numerous, and in a flourishing state, in which the seed of divine truth is sown in many young hearts, and watered by the prayers of the Lord's servants, and the blessing of God in answer to those prayers. Thousands of natives also hear the word of God and His wonderful works proclaimed to them in their own tongue, and in many places with blessed effects. The strong barrier of Hindoo superstition and prejudice is fast giving way before the power of God's word.

One remarkable instance of the triumph of the gospel, which I witnessed during my short sojourn in Bengal, I may here mention. It occurred at a sequestered village, named Kidderpore, in the midst of rice fields, a few miles from Calcutta. Mr. Trawin, an humble and devoted servant of Christ, had laboured for some time amongst the inhabitants of that and some neighbouring villages, without any visible fruit. At length, many were aroused, and several gave themselves to the Lord Jesus, and were baptized. One of them, the head man of the village, was so powerfully awakened the first time he heard

Mr. Trawin, that he determined from that hour to become a christian; and as one proof of his sincerity he gave up a heathen temple to the Missionaries, with the request that they would pull it down, and rebuild a temple to the only living and true God out of the materials. A beautiful chapel now stands upon the old foundation, constructed from the brick and stones of the idol temple.

Before leaving Bengal for my proper field of labour, farther eastward, I had the happiness of becoming acquainted with some of the Lord's aged and faithful servants, who had borne the heat and burden of a lengthened day in India. I was much delighted with the patriarchal simplicity and wisdom of the hoary and venerable Dr. Carey, and Archdeacon Corrie. With the spirit and character of both these faithful and devoted servants of God I was already familiar from their writings. But to see and converse with them, and receive their parting counsel and blessing, bound them with fresh ties to my heart.

MALACCA, March 3rd, 1827.

To Mr. H.—

I spent about two months in Calcutta very pleasantly, and embarked in a brig for Malacca early in January. We had a smooth but rather tedious passage of five weeks. I had four very agreeable fellow passengers; Col. Sir R. Colqhoun and his lady, with a female friend, and a magis-

trate from India, all going in search of health to Singapore.

I arrived here in good health and high spirits; indeed I scarcely ever enjoyed better health in any period of my life, since my boyish days, than I have had during the whole voyage. The goodness of God has been singularly manifested towards me ever since leaving England. Oh, that my heart may long retain a grateful remembrance of all his mercies, and may they bind me with fresh ties to His service!

There is need of all the strength, both of body and mind, being put forth in this sultry clime. Its debilitating influence creeps secretly over one, and, if not carefully resisted, will soon gain the ascendancy; but I find that a vigorous and resolute spirit shakes it off. A moment's reflection on the work I am engaged in, on the motives which should rouse me to action, and the thought that the strength I now have may be blasted tomorrow, soon bursts asunder these silken cords that would otherwise bind me. How important it is to hearken to our Lord's admonition! "Work while it is called to-day, for the night cometh when no man can work."

The climate here is indeed much more salubrious than most parts of India, yet the heat and glare of the sun in the middle of the day is often intense and oppressive, and especially at this season, when the sun is nearly vertical. You are perhaps shivering and creeping to the fireside while we are here panting and fleeing to the shade:

The heat however is greatly moderated by the constant alternation of land and sea breeze, which usually blows fresh and cool, and sounds musically through the venetians.

The country, beautiful and varied in its outline, is fertile, and yields the richest productions, though yet but partially cultivated. The general aspect of the peninsula of Malacca is interesting, presenting an undulating surface of valleys, hills, and mountains, clothed with green forests. Provisions are plentiful and of moderate price. The fruits abundant, and some of them, especially the mangosteen, delicious. Yet I prefer the mellow and substantial fruits of England. Those which I tasted in Bengal are not to be compared, even the best of them, to a green gage or a gooseberry.

SINGAPORE, April 25th, 1827.

I must now give you some account of the last part of my voyage, from Malacca to Singapore. But what can you expect from a passage of four days on a sea whose surface is usually as smooth as a lake, and where the ship glides along before the gentle and regular monsoon that hardly varies for days together? Here are no rolling mountain waves as in the Bay of Biscay; no tremendous storms raging as at the Cape of Good Hope, to overawe the mind; nor flocks of birds hovering around the ship, nor even a shoal of flying fish scudding over the waters, to cheer the eye.

Yet there is something to excite the gentler feelings, and rouse a contemplative mind from that torpid, listless state, into which it is too apt to fall in this sultry and enervating region. In sailing through the straits of Malacca, the coast of the peninsula is usually in view, and presents a beautiful and varied outline of gently undulating hills covered with jungle, or shrubs, to the summits. On approaching Singapore, a new and beautiful scene opens on the eye of a stranger; he suddenly finds himself in a vast archipelago of islands, and islets, of various size, and most picturesque forms, clothed in lively verdure. I could have imagined myself amidst the elysian scenes of the poets! The Grecian Archipelago probably bears some affinity to these scenes. Singapore presents a lively and pleasing aspect on entering the harbour, spread out along the margin of a bay, and extending backwards on the sides and summits of small hills. The whole scene, comprising the town, harbour, and shipping, has a lively, busy, commercial-like appearance, and holds out a hope of future prosperity and importance. Only seven or eight years ago, it was nothing more than a sorry Malay village, consisting of a few fishermen's huts; now, there is a respectable European seaport, receiving vessels from all parts of the world. About a dozen ships, and brigs, from England and America, were lying at anchor in the bay, besides Chinese junks, Malay praus, and fishing boats. The town, and surrounding country have all the marks of an infant settle-

ment in a thriving and healthy state. The merchants are respectable and enterprising, chiefly connected with Liverpool houses.

The little island of Singapore has already been partially cleared and cultivated by Chinese settlers, who are the principal means of carrying out all improvements here. The natives (Malays) are an indolent, spiritless race, compared with the Chinese. The latter are lively and energetic, industrious and steady in the pursuit of their object. By these qualities they are characterized, and elevated above most other nations of the east.

Singapore is so healthy as to have become the resort of invalids from India; its climate mild and agreeable, considering that it is close to the line. The soil, though not rich, is productive when brought under cultivation, and yields a variety of delicious fruits. Pine apples grow wild in the woods. Many of the trees in the jungle are remarkably straight and lofty, rising 90 or 100 feet in the stem before a branch is thrown out. Your tall and elegant pines would dwindle to a shrub by the side of these monarchs of an oriental forest. The wild jungle produces flowers of rich and beautiful colours, as well as birds of most brilliant plumage; but the flowers have little fragrance, and the birds as little music in their songs. I have, however, found some exceptions, for yesterday, while walking in a plantation, I was suddenly aroused by the melody of a little bird, whose sweet and plaintive note reminded me

of the little *white throat*, and in an instant transported me to the woods and rural walks which I frequented on the banks of the Ribble.

But the charm of this eastern paradise is partly dissipated on a closer acquaintance, and turns out to be but a garden run wild, or a beautiful wilderness overspread with briars and thorns, and infested with noxious reptiles and insects—a striking emblem of the moral wilderness which constantly meets the eye of the christian. How would A—— startle at the lizards running on the walls and ceiling of the parlour, and sometimes crossing the *tea table*! How would she relish a cup of tea in the evening when covered with ants and flies! Oh, happy England, thou hast none of these pests to torment man. Thou art still dearest of all countries to me. How gladly would I revisit thy happy shores! but I am content. There is a fairer land of promise before us. Let us keep our eyes steadily fixed upon that for ever. England, happy England, is but a wilderness to it.

Yours, &c.

J. T.

CHAPTER II.

Description of Singapore—Made a British Settlement by Sir Stamford Raffles, in 1819—Its rapid rise and prosperity—Gathering of many nations there, as exhibited in the census of its population in 1830—Close union of the Lord's servants—Chinese, the most numerous and important class of the native community.

As frequent reference will be made to this interesting and flourishing British settlement, in subsequent parts of the work, some further observations upon it here, may not be out of place. It was the writer's first and favourite station, where he spent a few of the happiest years of his life, and to which he always returned with delight from his various wanderings in the Indian Seas.

The town is on a small island bearing the same name, lying at the extremity of the Malayan peninsula. The settlement is beautifully situated on a plain, about a mile in breadth, which skirts the margin of the small bay, or harbour. In the back ground, little hills arise, 300 or 400 feet high, of an

even waving outline, which add much to the beauty and variety of the scene. Looking to the south, i.e. seaward, from the plain, or from the tops of these hills, the smooth surface and clear water of the small bay of Singapore, which is almost encircled by chains of green islands and islets, presents a lovely scene that is seldom rivalled, especially when the harbour is well studded with ships, junks, praus, and other native craft. The scene is still more enchanting to the eye of a stranger, just on entering the bay. A cluster of beautiful objects bursts suddenly and unexpectedly upon him on every hand. The white and elegant houses of the Europeans are scattered over the plain, with the neat Missionary Chapel, and new Church of the Armenians. In the background, the little verdant hills are seen at the same glance; on the centre one stands the Government house, distinguishable by the British flag, waving over it whenever a ship arrives or leaves the harbour. Several of the other hills, on the right and left, are similarly crowned with beautiful residences of gentlemen who prefer the hills to the plain. Turning his eye to the left, the stranger sees what may properly be denominated the town of Singapore, on the west side of the small river, composed principally of substantial stone buildings, inhabited chiefly by the Chinese, intermingled with the *godowns*, or warehouses, of the Europeans. The mouth of the river, crowded with native boats and other small craft, and the busy scene of commercial traffic on shore, sufficiently indicate the part

devoted to trade, and mercantile intercourse. Next, on turning to the right, the Malay village, called Campong Glam, may be seen, shaded by cocoa nuts, plantains, &c., at the other extremity of the plain, to the east, about half a mile separate from the English residences. And a little further still, the Bugis have their Campong, who are natives of the Celebes and Moluccas.

In the palmy days of Mahomedan dominion in the East, Singapore was, as its name imports, (i.e. the lion city) a place of great importance. It was the imperial residence of the Sultan of Johore, whose sway extended over most of the Malayan peninsula, and whose authority was acknowledged by many of the Rajahs in the Indian Archipelago. Some remains of the walls of the ancient city have been discovered, which show that it was a place of considerable extent and strength many centuries back. An ancient inscription, graven on the face of a rock, which stands as a prominent object to the eye of a stranger on entering the mouth of a small river, bears testimony also to the importance and antiquity of Singapore.

It was taken possession of by the British in 1819, and at that time was very thinly peopled; but it was no sooner under British rule and protection, and declared a free port, than the importance of the station, and the confidence of the oriental traders, were strikingly manifested. Sir Stamford Raffles, the founder of the settlement, thus speaks of it in a letter dated April 15, 1820:

“The rapid rise of this important station, Singapore, during the year that it has been in our possession, is perhaps without a parallel. When I hoisted the British flag the population scarcely amounted to 200 souls; in three months the number was not less than 3,000, and it now exceeds 10,000, principally Chinese. Not less than 173 sail of vessels of different descriptions, chiefly native, arrived and sailed in the course of the first two months, and it has already become a commercial port of importance.”

The enterprising, enlightened, and benevolent founder, and first governor of this thriving settlement, did not long survive to witness its future progress and prosperity. It could not indeed be expected to increase in population, and commercial traffic, each succeeding year as it did the first. The scantiness of its territory, which is comprized within the bounds of the little island, which may be sailed round in twenty-four hours, cannot afford support or employment for a numerous resident population. But notwithstanding these disadvantages, its central situation in the Indian seas renders it a place of the first importance, and a convenient place of concourse and interchange of Eastern and Western commerce. And it thus becomes one of the most important and central Mission stations in the East, from which, as from a storehouse, the bread of life has already been distributed to every island in the Indian Ocean, and to the vast and populous

nations of Siam, Camboja, Cochin China, and China, &c.

There is also a resident native population at Singapore, composed probably of not less than twenty different nations of the east, which demand much of a Missionary's time and attention. And as most of the natives that come there are of migratory habits, which keep that part of the community in a continual state of change and fluctuation, a Missionary in his visits meets daily with fresh faces.

It may be interesting to the reader to see the number and variety of its population, ten years after the formation of this settlement. The following is a correct copy of the census made by government in January, 1830.

	Male.	Female	Total
Europeans.....	73	19	92
Indo Britons.....	21	8	29
Native Christians.....	228	117	345
Armenians.....	16	7	23
Jews.....	9	0	9
Arabs.....	28	0	28
Malays.....	2643	2530	5173
Chinese.....	6021	534	6555
Natives of the coast of Coromandel	1437	54	1491
Natives of Hindosthan.....	308	114	422
Javanese.....	381	226	607
Bugis, Balinese, &c. &c.....	1048	812	1860
Total.....	12213	4421	16634

The Chinese are by far the most numerous and important class of orientals in the settlement.

The same may be said of them at our other settlements, Malacca and Pinang. They are almost entirely from the two provinces of Fokien and Canton. The Fokien people are chiefly occupied in trade, as merchants and shopkeepers; others as coolies, or porters, clerks, and agents to English merchants. Those from Canton are very useful to the settlement, as builders, carpenters, smiths, shoemakers, tailors, &c. The Chinese merchants and traders are usually respected by the English, for their cleverness and integrity; and much sooner fall in with our customs and manners than any of the other nations of the East. They are distinguished by their superior enterprize, activity, learning, and civilization; and by their freedom from cast, and other prejudices, which are such a hindrance to free and friendly intercourse with the Hindoos, Malays, &c. The Chinese language is however a great obstacle to familiar intercourse with them; and scarcely an European, except a Missionary, dares to cope with its difficulties. The Malay, however, is a smooth and easy language, soon learnt by all parties, that go into the Indian Archipelago, and it therefore becomes the *lingua franca* of the East.

The Canton people are also skilful gardeners and planters. And several hundreds of them are employed in the interior of the island on the pepper, gambir, clove, and nutmeg plantations: and a much greater number at Malacca and Pinang, on the plantations there. Many thousands, also from the same province, work the tin

mines in several parts of the Malayan peninsula, and in Borneo, Banca, &c. In the latter island, belonging to the Dutch, no less than 20,000 men are said to have been employed at once. The Malays, though next in number to the Chinese, have a very slight connexion and intercourse with the English. The greater part being the vassals, and slaves of the nominal and pensioned Sultan of Johore, who resides in the village, have no inclination or opportunity for mingling much with Europeans. The rest subsist upon the produce of their gardens, and upon fishing. These remarks only apply to the Malay inhabitants of Singapore. In the course of a year many thousand Malays come in trading praus to Singapore, from Sumatra, Borneo, and many other islands, with coffee, rice, camphor, rattans, &c.

The natives of the Coromandel coast, called *Klings*, are chiefly small traders and shopkeepers; some of them are boatmen, employed by merchants in taking in and discharging cargo. These profess to be Mahomedans as well as the Malays, but many Hindoo superstitions are mixed up with their profession of Islamism. The *Hindosthanis* are from Upper India. Their language is also called Hindosthani, or Urdu, four-fifths of which is Persian. They are also Mahomedans, and are almost wholly employed, either as servants to Europeans, or washermen, called *Dobys*. The Armenians are a very respectable part of the mercantile community, and seem to increase and flourish at Singapore, as they have

erected a neat church, even before one has been built for the English residents.

The Jews, though few in number, deserve to be noticed here. Having by me a short memorial of them, written either by myself, or one of my friends, in 1830, I now quote it verbatim. "A small party of Jews from Persia and Turkey, consisting of eight or ten persons, have lately settled in this place, with whom we have had occasional conversations on the points at issue between us. They have travelled over many parts of Europe and Asia, and some of them display more than ordinary candour and intelligence. They are well acquainted with their own scriptures; and when they cannot deny the applicability of many of the prophecies to the Christian dispensation, generally evade the consequence by referring to their approaching restoration to their own land, saying, *then* the mystery will be cleared up. One of them asked for a Hebrew Testament, which we gave him, and which we have reason to believe is frequently read and examined."

For the purpose of carrying out our plans and operations more efficiently and extensively, the writer and his two Missionary brethren formed a little Society, called "The Singapore Christian Union," in which they were heartily joined by a few other faithful and beloved brethren in Christ. One was the late excellent chaplain, the Rev. R. Burn. Another was the second in authority in the settlement, the late E. Presgrave, Esq. These, and other dear friends, not only united in our councils and

prayer meetings, and aided us bountifully with their contributions, but were often our companions and fellow labourers.

The members of this little society were thus closely united in the bonds of Christian fellowship, and were greatly assisted and blessed in making known the word of life to those that were near, and also to those afar off, by means of schools, the distribution of the holy scriptures and tracts, and the preaching of the gospel. But in the wise but mysterious providence of God, they were not permitted long to remain together and reap the fruits of their labours. Several were soon taken to the Lord, and others called to enter upon new fields of labour. But here we must stop, and not anticipate the details of the following narrative.

Not having access at present to the Journal of our labours at Singapore, during the year 1827, the following letter to a friend must supply its place.

SINGAPORE, Sept. 27th, 1827.

Dear W—,

I have every reason to be thankful to my Heavenly Father, who has hitherto mercifully preserved me from all sickness and disease, and has given me a much greater portion of health and strength than I anticipated. When I consider that I have scarcely been troubled with a headache, or have had half an hour's sickness since leaving my native land, I marvel at the singular

goodness and mercy of God towards me. Still, however, I am weak, and feel that my little strength is gradually wasting away. How far the heat of the climate may affect me, I know not, but I feel a consuming fire within; inward conflicts, and daily struggles, with remaining corruptions, and with the great adversary, weaken me more than the burning sun, or arduous bodily labour. Nevertheless I repine not. The Lord has greatly honoured me in sending me out to such a glorious work. A work, compassed indeed with difficulties and dangers; but *these* vanish when we look at the glory that shall follow. The Captain of our salvation has set us a noble example. Let us therefore patiently and cheerfully endure hardships as good soldiers of Jesus Christ.

My fellow labourer and myself have been here above five months, chiefly occupied in daily superintending two schools, and in distributing the holy Scriptures and tracts. We have gone over the town and neighbourhood, for the purpose of visiting the people, and passed from house to house in the manner of an agent of the Bible Society in England. We also made excursions into the interior of the island, and found the Chinese settled in small companies in various parts of it, occupied in their plantations and gardens. Afterwards we *circumnavigated* the island of Singapore, and saw four or five Malay villages on the coast. We next embarked in a schooner, freighted with "the bread of life," and took a voyage to a neighbouring island called Rhio, belonging to

the Dutch, where several thousands of Chinese reside.

In these little excursions, and voyages, we were joined by our faithful and beloved brother in the Lord, the Rev. Mr. Burn, the chaplain of Singapore, and occasionally by other christian friends. Our labours are not confined to the Chinese, who are settled in this and the neighbouring islands. We have frequent opportunities of sending the word of God to China, and various other countries and islands where the Chinese are settled. Although the season for the junks was far advanced when we arrived here, we have been on board of thirty-seven from China, Coshin-China, Siam, Borneo, Java, Sumatra, Banca, &c. And after supplying the readers on board with books, we consigned to their care a small cargo of tracts and Scriptures for their friends at home. The number of individuals on board varied from 10 to 120, of whom the greater part, I think, could read! How delightful is the thought, that whilst the doors of the vast empire of China are closed against us, the waters of life are secretly flowing in through many channels, and fertilizing the barren wilderness!

Thus, you perceive, the peculiar importance of this station (and for which I made choice of it) arises from its numerous facilities of constant communication with all parts of the East, and especially with China. From this place, as a fountain head, the soul-reviving streams may continually flow to every continent and island around

us. And scarcely can they flow to any place where the Chinese are not found. In our own settlements of Pinang, Malacca, and Singapore, there are probably not less than 30,000; and many more under the Dutch government in Java, Banca, and other islands. Though somewhat refractory at times, they are the most active and useful members of every European colony; and are indeed an interesting people, notwithstanding their national vanity; and distinguished by their vivacity, intelligence, and industry. I doubt not they will become an eminent christian people when the gospel takes hold of their hearts, and the nation is evangelized. In all our intercourse with them, I have been much gratified by the hospitality and kindness we have almost uniformly met with amongst them, and by their readiness to receive christian books. They usually invite us to partake of some little refreshment, such as tea, sweetmeats, &c. and are often so urgent, that it is difficult to resist their polite invitations. We have very rarely met with insult or rudeness.

By way of illustration, I will mention one pleasing instance of the benevolence and hospitality of this people, which we lately witnessed at Rhio. "The captain Chinaman," or head man of the Chinese there, accompanied us on an excursion into the interior to visit the plantations; he took us in his own barge up the river, and provided ample refreshments for all our party. And this was not all that he did; he was no idle man amongst

us, for, taking the lead of our little Missionary corps, he marched on vigorously before us, (though old and grey headed) from one plantation to another, and at each place made a judicious selection from our stock of books, and distributed them amongst the people with his own hands, and usually with some appropriate charge to read them carefully, and show them to their neighbours and friends.

We found at Rhio a very faithful and zealous brother, Mr. Gutzlaff, a German Missionary, connected with the Netherlands' Society. It is delightful and amusing to see him conversing with the people. His simplicity, frankness, and benevolence, win their hearts, and fix their attention. Though yet a novice in the language, he presses onward regardless of difficulties. The people laugh at his blunders, and he, good humouredly, laughs with them. And when they observe him in straits, they kindly help him out, by supplying him with words.

Although I had not previously seen Mr. Gutzlaff, I was acquainted with his spirit and labours before we met on this occasion, for he wrote to me, soon after his arrival in the East, a very kind letter, which was the commencement of a friendly Missionary correspondence, which we had carried on regularly for some time before we saw each other. He does not like to be shut up within the bounds of a small island, but longs to go forth and proclaim the gospel in other regions, and especially to the millions in China. We have

mutually agreed to study the two most important dialects, each attending to one, and so prepare ourselves for taking advantage of any providential opening that may occur, and which, I think, from the present aspect of affairs, we may look for soon.

I may probably leave Singapore, in a few weeks, for Java, where there is only a single Missionary to 40,000 or 50,000 Chinese. I received lately a long and brotherly letter from the Missionary there, Mr. Medhurst, earnestly inviting me to go and join him in his labours. I am disposed to comply with his invitation, as there seems to be less want of my help here than there.

The recent cheering Missionary intelligence has been very refreshing to our spirits. The arm of the Lord seems now to be made bare in the sight of many nations, for mercy as well as for judgment. A bright and glorious day is dawning upon these nations of the East, that have been so long covered with gross darkness. But looking back to the West, I see a dark portentous cloud, hanging, with fearful doom, over all the papal kingdoms. And I fear that that little island, so dear to me, and blessed above all others, will not wholly escape the plagues that are about to be poured out upon the kingdom of the beast. England has had many loud warnings lately; but she has not been duly humbled, and mindful of the many mercies of God to her in times past. The change of administration por-

tends no good ; but I must stop. There is abundant consolation for the true christian, amidst all the distresses and perplexities of nations. When the hearts of the ungodly are filled with fear and dismay, because of the terrible judgments which are coming upon the earth, *he* can lift up his head with joyful confidence, knowing that *his* redemption draweth nigh.

BATAVIA, Jan. 3rd, 1828.

MY DEAR BROTHER,

Knowing my love of rambling you will not be surprised to hear of me from this place. I had it in contemplation previously for some time to visit my brother Missionary here, at Batavia ; but was a long time in doubt and perplexity what to do, fearing lest I should be taking a hasty and rash step, and going in the way of my own foolish heart : but at length a favourable opportunity unexpectedly occurring of getting a passage in a vessel commanded by an English captain, friendly to Missionaries, and other favourable circumstances concurring, I judged it to be the will of providence to go ; and forthwith came to a prompt decision, and embarked for this place. We left Singapore in the beginning of October, and arrived here early in November, having spent ten days, on my passage, at Rhio, with a very dear friend and christian brother (Gutzlaff), of the Netherlands' Missionary Society.

On coming hither I had no settled purpose as to the time of my stay ; it might be short and

temporary, or permanent, for aught I knew; at all events, I hoped to derive substantial benefit from being a while under such a zealous and experienced Missionary as Mr. Medhurst. But having glanced my eye over this wide field of labour, and seeing the abundance of work, and the urgent need there was of help, I soon resolved to pitch my tent; and immediately wrote to my colleague, at Singapore, acquainting him with my intention. For here, in the vicinity of Batavia, there is a solitary Missionary in the midst of a dense mass of Chinese, to the amount of 40,000 or 50,000, to whom there is constant and ready access, besides a vast number of Malays. Whereas, at Singapore the field is much more circumscribed, and the Chinese do not exceed a few thousands. The very name of this place strikes terror into the hearts of most Europeans; its sound is the knell of death to their ears, so that few Missionaries care to be sent hither. But for Singapore assistance may be much more readily obtained. My health also sustaining no sensible shock, for the first few days, tended to animate me, and strengthen my purpose of remaining; but in ten or twelve days the weather became very sultry and oppressive, and bore me down rapidly, and almost deprived me of all energy, both of mind and body. My spirits were exceedingly depressed; and I began to think the Lord was bringing me down to the grave, or at least casting me aside as a useless thing. But a few days after, the weather was more cool and cloudy,

and, under the blessing of God, I recovered much of my former health and spirits; and those gloomy thoughts, which so lately hung over my mind, passed away. Yet still, on a slight elevation of temperature beyond the ordinary pitch, a debility and languor comes over me, so as almost wholly to incapacitate me for any kind of exertion; and I am often led to suppose, that my weak constitution will not long be able to bear up against this climate. Nevertheless, I have been actively engaged ever since my arrival, going out daily with Mr. M. to preach, or converse with the people, either in the town, villages, markets, or from house to house. For he is of an active zealous spirit, and will not suffer me to linger behind; though my slothful spirit would often say "not so fast, my brother," but he presses onward, taking me by the hand, and bears me along with him.

Though no decisive fruit has yet appeared, the Mission, I think, wears a pleasing and promising aspect. Mr. M. has been now toiling six or seven years, and is still undaunted, full of faith and hope, and vigorous in his work. However, since coming hither we have been both cheered by some pleasing indications of a mild, teachable, and even enquiring spirit amongst the heathen. Occasionally I have heard something like the enquiry, "what shall we do to be saved?" It seems to me that the Spirit of God is beginning silently to operate upon the minds of the people here as well as at Singapore. I often think I can discern

a gentle moving of the waters, a rippling of the surface by the blessed Spirit. Oh, my brother, you can hardly imagine how cheering such signs are to the eye of the Missionary, already dimmed with long and disappointed expectation. After having spoken and preached to men for days, and weeks, and years, whose hearts have hitherto been as cold and impenetrable as stones, how does he rejoice when he sees those hearts beginning to melt under the power of divine truth!

It was Mr. M.'s intention to have made a Missionary tour last year, for the purpose of distributing the sacred scriptures and tracts amongst the Chinese in different parts of this archipelago, and was more particularly bent upon visiting Siam, where an immense number of this people are found—probably not less than 200,000 in its capital, Bangkok. I felt eager to join him in this tour, and one important object of my present visit was to consult with him about it. We have frequently talked over it, but never came to any settled determination as to the time or manner of undertaking it, till within the last two or three days. We heard of a vessel about to proceed from Singapore to Siam, with a gentleman belonging to her, who formerly promised us every assistance he can render; and who has already resided at Bangkok three years. We immediately took the matter into serious deliberation, and have determined to seize the opportunity of visiting Siam, if it be the will of God. Yours, in the bonds of Christ,

J. T.

December 18th, 1827.

MY DEAR BROTHER,

May the grace of our Lord Jesus Christ fill your heart!

I am just now returned from my Sabbath excursion, and rejoice to find an opportunity of expressing the desires of my heart to you, my dearest brother, though you did not favour me with a letter on leaving Singapore. As long as you stay so far from me, I hope to be always near to you by writing, and to speak about the things pertaining to the spread of the Lord's kingdom: but I expect that your presence will make this measure unnecessary.

Lately I received an invitation from Mr. Smith to go over to Singapore, and I think to profit from it. In my proceedings I have hitherto been more passive than active; however I feel myself obliged to become the latter. Satan begins to triumph, that my strength is so little, and my zeal abated, and my conscience tells me daily about my responsibility. Yet, how shall I be directed if Christ be not my guide?

Though I am still ignorant of the issue of your voyage, I beseech the Lord that you may by His grace be kept unshaken in the accomplishment of His will. Neither a prospect of probable usefulness, nor too great an idea of your weakness, may detain you in an European colony; however, I fear this cowardice less than the forwardness which rushes onward without the weapons of the Spirit. Thus pray earnestly for the internal

strengthening of the divine Advocate, and stay at Batavia, if He dictates it to you ; or leave it, when it is His direction. I think that brother Medhurst's undaunted spirit has gained a complete ascendancy over your spiritual powers, and that your complaint is removed. Be strong in the Lord, and persevere in that submission, for which you were always a pattern to me.

You see that my pride teaches you how to act, and I myself stand in need of your exhortations. As far as human frailty can give a promise, I still adhere to those sentiments, which I expressed to you. I wish that an impartial judgment may be passed, and nothing for or against be left unnoticed. So I recommend my concerns to God, and am waiting for His time. The most I should regret is, a continual separation from you ; but I am also willing to bear with this, if it be the will of God. Sin has tossed me enough about, and has stifled all claim to any prerogative [privilege].

Be full of faith and christian heroism, as long as you are engaged in such a holy work. Calling upon Christ, you will always derive more assistance than your unbelief can expect. His mercy directs your heart, His love has subdued your unruly passions, as a child of God you entered into the holy sphere, and the hope of a blissful eternity will remove any doubt from your mind.

Your unworthy brother,

CHARLES GUTZLAFF.

CHAPTER III.

Journal kept on the voyage from Batavia to Singapore.—
Incidents.—Remarks, &c.

EMBARKED January 6th, 1828. Had a favourable run to the straits of Banca, where we were baffled and opposed by contrary winds on the setting in of the N.E. Monsoon.

Being obliged to come to anchor off the Nanka islands, I went with two boats for water to the great Nanka. After a long search, found an excellent spring on a sandy beach, just in the shade of the jungle. Were a little surprised at finding traces of human footsteps, and marks of wild hogs on the beach. One of our party saw, or pretended he saw, a caffre, or black man, scouring off at our approach. A prâu also was seen from the ship moving along the shore, and rounding a point a little a-head of us.

Jan. 12th. A fresh breeze from N.E. springing up in the evening, we weighed and stood for

the third point; but at day-light were surprised to find we had lost ground, the tide having set against us all night. Anchored south of our former position.

There being no likelihood of sailing soon, we took the boats to the Nankas again, for more wood and water. According to Horsburgh's direction, we went to the N.E. of the island, as the most favourable for our purpose, but soon found reason to regret we had not been contented with our former watering place, which is in every respect preferable. The coast, however, was more varied and interesting, broken here and there into small bays and coves, and beautifully fringed with grass and shrubs. Again found traces of wild hogs, and of another animal, which our Malays took to be a tiger or a lion. Saw many beautiful birds, which were singing sweetly amongst the trees. Some snow-white doves were scared at our approach, and flew away in pairs to a more retired part of the forest. Their wings and tails were delicately tipped with a jetty black. These birds appeared to me peculiarly beautiful and elegant.*

Our watering place was pleasantly embosomed

* Since writing the above I have seen "Finlayson's Narrative of the Mission to Siam." He saw this species of pigeon on an island near the Siamese coast: "This bird," says he, "is extremely handsome; its body of a snow-white colour; its wings, and the extremity of the tail, tipped with black; it appeared about twice the size of our domestic pigeon."—*Mission to Siam*," p. 88.

by the foliage of lofty overspreading trees, and the margin of the well adorned with some pretty fragrant flowers. A clear purling rill, running from the well down a verdant slope, and along the sandy beach to the sea, added much to the beauty and liveliness of this sequestered scene. A small Malay prau, bearing the Dutch flag, with five or six men, was at anchor close by. At first, we were a little apprehensive lest this might be one of a piratical band lurking about the islands; however, they were very civil and quiet, and remained at anchor till we had got all our water on board; but, before we had done, our Malays (always timid and cowardly in time of danger) gave a sudden alarm of other praus coming. At first, a hundred were seen; afterwards, this formidable fleet dwindled to five, but in reality *these* were only floating in their imaginations. We could indeed just discern something like two or three stragglers at a distance, but not coming towards us. However, as it was growing late, the mate thought it best to push off, and make for the ship, which was lying several miles from us. In returning we were somewhat surprised and alarmed to find the water had fallen very much, so that our course was intercepted by reefs and sandbanks. Our situation became more and more alarming as we advanced, and our difficulties continually increased. The water was every where shoal, and the men had frequently to jump out and haul the boats along. At length we came to what appeared an immense sandbank, quite

dry, and stretching for miles completely across the straits. Our condition was now a little perplexing and perilous; we must either be content to wait for the tide flowing, or start the casks, and pour out all our fresh water, with the hope of dragging the empty boats over the dry bank. After emptying two, we found it would be of no use, for the water was still falling, and left us hardly a foot where we lay, and our scouts, sent out a-head to explore the best passage over the banks, returned and said there was no hope of getting away before the return of the tide. We resolved, therefore, to take up our lodgings in the boats, and patiently wait the flood. Thus, in a forlorn and helpless condition, we might have been an easy prey to the pirates, if there had been any thing to tempt them, but we were consoled by the reflection that our cargo was only seven casks of fresh water. We felt also for our friends at the ship who might be greatly alarmed for our safety, especially, if unable to discern us at the distance of four or five miles. The night was dark, and squalls of wind and rain passed all round us, and at the ship there was heavy rain; but, through a kind providence, not a drop fell upon us, so that we enjoyed a comfortable nap three or four hours, though all of us were wet with wading in the water, and most were scantily clothed. Our friends on board intimated that they were not unmindful of us, for we were no little cheered by seeing a light twinkling on the gaff yard. These circumstances were a sweet

solace to my spirits, and a proof of our heavenly Father's care for us in our perilous condition. The tide began to make about ten o'clock, and an hour afterwards all hands were roused from sleep, and we pushed off merrily towards the ship. Our friends hailed us joyfully; not having seen us from the ship, while on the sandbanks, they were naturally filled with anxious thoughts and gloomy forebodings; supposing we had either fallen in with the pirates, or that some of us had strayed into the jungle, and perished by wild beasts. Mr. and Mrs. Opdam, the parents of two boys that accompanied me in this second expedition, were much troubled about them. The captain and all the passengers had loaded their pistols, and got their swords in readiness, to come off to our help the next morning in the long boat, with a full determination to peril their lives in rescuing us from the hands of merciless pirates.

Sunday, 13th. Ther. 80°—82°. The wind and tide are still adverse, and keep us at anchor. The weather in other respects favourable; and we have pleasant cool winds. My health and strength rather improved by these two excursions to the island. •

We had divine service in the cuddy this morning. The late mercies of the Lord to some of us, as well as His goodness to all generally, since leaving Batavia, called for a grateful acknowledgment from our hearts and tongues.

14th. The wind continues blowing fresh from the north, so that we are still kept at anchor. In

the night it came round to the west, when we hove, and ran a little to the north of our old position; but returning to the same quarter about an hour afterwards, we were compelled to let go our anchor again.

This is the fourth day since we came to this place. At sunrise the sky had a very wild and stormy aspect, but now in the evening more settled, and the wind inclined to change. The current also, which has been setting strong against us for several days, (sometimes running three or four knots,) has been more slack through the day.

15th. Ther. 81°. Weather more mild and settled. A gentle wind still hovers about the N. At noon the captain, observing a *slack tide* on our right towards the islands, got up the anchor and attempted to pass through a narrow channel between the greater and lesser Nankas, but grounded near the middle of it, on a sandbank. The ship struck twice at the interval of a few seconds, and then was immovable. At the head was only ten feet water, but at the stern it was three and a half or four fathoms deep. Fortunately the tide had fallen three or four feet when we struck, and being now near the *springs* we had good hopes of getting off the next flood. An anchor was however immediately carried out, and hauled upon with a hawser from the stern, but without any effect. The water afterwards fell several feet, and the ship gradually heeled over to starboard till about midnight, when we beheld

her, with pleasure, beginning to right again; and after the tide had made three or four hours, she became quite erect, and began to move a-stern, when the capstan was manned, and the hawser hauled in. How different were now our feelings from what they had lately been! On the vessel striking, confusion and dismay were strongly depicted in every countenance; *now*, all were jocund and active. I stood upon the poop, and contemplated the scene with much delight, and gratitude to our heavenly Father. Though it was midnight, the brightness and serenity of the heavens, the gentle rippling of the tide running in our favour, aided by a light air from the N., contributed to fill my bosom with joyous emotions.

16th. Hove anchor at noon, and after tacking all the afternoon against a head wind, anchored again in seven fathoms, close to the Sumatran shore, and near to the third point. The wind blowing gently at first from N.E. we hoped to get round this point which has kept us *at bay* so long, but afterwards, freshening and blowing more westerly, we made little progress. Having a new moon to-day, we are looking for a favourable change of the wind, which has been wavering for two or three days past. Weather dry and pleasant. Thermometer 83°—84°. This evening the sky wears a breezy aspect. A great number of flying foxes (or, large Java bats) passed over us from Sumatra towards the islands.

17th, 18th. Ther. 79°—81°. Latterly we have had strong breezes and squalls, all in our favour.

are now (Friday morning) off Mintow, which is on our right, and the mouth of the Palembang river is on the left, or Sumatran side. Last night there was a heavy squall from the S. with thunder and lightning; the thunder was loud and awful, making the ship tremble. The first clap burst over us abruptly, and with a tremendous noise, resembling the discharge of artillery close at hand. For several evenings the lightning has been flashing playfully over the Sumatran shore, but on this occasion it was peculiarly vivid, lighting up the whole heavens at momentary intervals. Four vessels are now in sight; one of them is a Dutch man of war schooner; they are all running in our course, except one from the N. Our ship seems a better sailer than any of her three companions; even the man of war schooner is compelled, though reluctantly, to yield the palm to us, for she is gradually falling a-stern. A Dutch gun-boat also, which was in jeopardy with us while *chained* to the Nankas, has taken the rear, and is now invisible.

January 20th. Rough weather still; frequent squalls of wind and rain. Yesterday afternoon a heavy squall came upon us suddenly, while under much sail, and bore us down with gunwales almost in the water; had much difficulty in taking in sail, on account of the violence of the wind, which gathered strength and returned now and then with almost redoubled fury, as if determined to overwhelm us. The vessel being crank, most of us were a little alarmed for our safety. Shortly

after this had passed away, another seemed to be gathering and advancing towards us from the same quarter.

I felt a sort of awful pleasure while contemplating its gradual formation and progress. Its position in the heavens was defined with great exactness. A large mass of white clouds, like drifts of snow, were closely compacted and heaped up to a great height, in the form of a lofty peaked mountain. The lower margin, or base, was dense and black, hanging like a dark canopy over the sea. The snowy whiteness of the upper part of this cloudy mountain, contrasted with the darkness of the base, tended to give it a more awful and threatening aspect. Fortunately we felt little of its force as it passed away a-head, and only gave us a gentle lash with its *tail*. The wind and squalls being constantly from the N. and N.W. we are obliged to be continually tacking, and make little way. We have also a rough head sea to contend with. Last evening, at dusk, we had *pulo tujoo*, (or, seven islands,) on our right, a few miles to the east, and though we have been running all night we are surprised to find ourselves to-day, at noon, almost in the same place; probably a strong current is setting against us from the China sea, produced by these strong northerly winds. The captain is therefore standing away to the W., intending to pass through the straits of Dryan, instead of those of Rhio (the usual passage) in hopes of meeting with better weather and smoother water. Thermometer 79°.—80°.

24th. In the beginning of the week, had much the same weather as before—frequent squalls with rain and strong winds from the N.; but the last two days have been fair, and cool fresh breezes from the same quarter make the weather mild and agreeable; the thermometer seldom rising to 79°, usually from 76°, (summer heat in England) to 78°.

We are now constantly beating up against the wind, which usually sets in from the N. or N.W. in the morning, allowing us to get pretty well towards the N. till noon, when it almost invariably comes round to that quarter, and gradually veers eastward, when we tack and stand to the W. and are obliged to come to anchor about dusk.

The tides are pretty regular, at least there is an alternation of the flood, and what sailors term *slack tide*, twice every 24 hours. We are now sailing up a sort of channel, or broken strait, formed by the Sumatran coast on the left, and a chain of islands on the right; the latter forming a barrier against the current from the China sea, which we had to contend with a few days ago.

The lat. to-day at noon was 0°. 13'. S. being six or seven miles N. of the Calantigas, a small cluster of islands.

During the late cool and cloudy weather my health has much improved, in proof of which I have received the compliments of several fellow-passengers.

25th. Having been sailing to and fro the whole

day and gained nothing, we brought up at five p.m. near our former position in the morning; previously we were all in high hopes of spending the Sabbath on shore, for we are scarcely 100 miles from Singapore, but probably our patience will be tried a few days longer. A gentle current has been setting from the N. the last 24 hours, and hindered our progress. The weather is more settled and very agreeable for such a climate (only six miles south of the line). The face of the sky is tranquil and lovely. During the calm this morning, and while under the fervid heat of an unclouded sun, I felt extremely languid and powerless, yet the thermometer hardly rose to 82° in the hottest part of the day. This sudden relapse into my former state of languor and weakness under a very temporary increase of heat seems to indicate the unsuitableness of this country for my enfeebled constitution. On first coming out from England I had much vigour and stamina, which effectually resisted the sultry and oppressive heat even of Bengal, as well as that of Malacca and Singapore, while many Missionary brethren, who came out with me, sunk early under it; some even, ere they had gained their stations, and while yet on the water. I was then ready to say, "I shall never faint; my mountain stands strong:" but there is now an end of boasting, for I am weaker than the weakest. At Calcutta I often smiled at the fears of my countrymen, who never venture out but in a palankeen,

and in return was often reproved for rashness in walking out, exposed to the rays of a meridian sun. What would they now say to me? Where is the boaster?

Saturday, 26th. Our hopes revive! all are in high spirits again; both winds and currents have been in our favour to-day, so that we have made good way on both tacks. At noon were 9' N. of the line, and now, at 6 o'clock, we are running before a fresh breeze, and just entering the straits of Dryan. Clusters of islands and islets open before us, intimating our approach to Singapore, which is probably not more than forty miles distant. Our progress to-day is a good *set off* against yesterday's work. The winds and tides were then contending against us, and all our labour worse than vain; to-day they have borne us on rapidly, and without any apparent effort. What a striking analogy our sailing bears to the Christian's progress towards the celestial port! At times, when labouring in his own strength, he is buffeted and disappointed, and falls back rather than advances; at other times, he is wafted along without effort by the favouring breezes of the blessed Spirit, and the propitious currents of divine grace, and of love to the Lord for His exceeding goodness to him. Bless the Lord, O my soul, and forget not His preserving and tender mercies!

Monday, 28th. We reached Singapore safely in the evening.

I left Batavia with the intention of proceeding

to Siam immediately, but during the voyage my thoughts were much occupied in considering whether my frail constitution would be able to sustain this climate much longer, and I came at last to the trembling resolution of laying aside my Chinese studies. In reflecting on past experience and the dealings of the Lord with me, it seemed that my work amongst the heathen was hastening fast to a close, but having still a hope that He would graciously spare me a little longer to recover strength in my native land I judged it best to embark in the first ship for England. Since coming here, I have weighed the matter more seriously, and have been led to humble myself before the Lord, earnestly entreating for grace to be wholly resigned and obedient to His will, and that I may be kept from following the selfish and carnal desires of my foolish heart. I trust He will in great mercy hear me, and open to me a plain path. Should it please the Lord to restore my health and strength, in the course of a few weeks, while here, I shall take it as a gracious intimation of His will that I should stay and enter on my work again: if otherwise, I would humbly regard it as a token that He is leading me homewards. The Lord pity and help me, and give me grace to follow Him as a little child.

February 9th. Through the mercy of God my health has improved, and my spirits have revived, since I returned to Singapore. I have, therefore, cheerfully put my hand to the work of the Lord again here, and indulge a pleasing hope that He

will, in His tender mercy, spare me a while longer, and enable me to do something more for the glory of His name amongst the heathen. Were I *now* to return to England, I should feel as if I had done nothing for my gracious Lord and Saviour. Oh that I may be spared a little while longer, till I recover strength, to declare with boldness and readiness, the message of the Lord to the poor, blind, and wretched heathen ! Perhaps I may yet see Siam ! the thought is cheering to my spirits. Bless the Lord, Oh my soul, and forget not all His benefits, who forgiveth all thine iniquities, and healeth all thy diseases.

Feb. 10th. The junks are beginning to come in for the present season from China, Cochin-China, &c. Seven are now lying in the roads, which Mr. Smith and I have been on board of to-day. They are from Canton, Siam, Pinang, Malacca, and Batavia. Two of them are from Siam ; one is large, and manned with 70 men. All the people were very civil, and glad to receive books. We left upon an average 10 in each, or 70 in the whole.

Several of the junks were adorned with various coloured flags, in honour of the new year, which commences about this time with the Chinese. Incense was burning upon some of their shrines, and lanterns were hung up in readiness for the illuminations, which are common at this season. We took occasion to warn them of the folly of idolatry, and directed them to worship the only living and true God, the Lord of heaven and

earth. They could say nothing in reply, and were manifestly ashamed of their idols, which were perched up like so many dolls upon their altars. The eyes of this people, I think, are gradually opening, and they begin to see and feel their folly, if not also their wickedness, in such senseless worship. I have seen of late that shame was instantly depicted in their countenances, on our making any pointed allusion to this subject. A ludicrous or satirical remark on their gods, never loses its effect. And should we spare their folly and madness? Surely not. Rather let us entreat for grace to testify against them with more boldness, and to teach them the fear of the Lord. Oh that a flame of holy zeal were enkindled in my breast, and my tongue loosened, so that I could proclaim in the ears of this people, boldly and faithfully, the message of the Lord unto them! Oh Lord, if thou art pleased to strengthen and raise up thy servant again for thy blessed work among the heathen, let me no longer loiter by the way, or speak with a faltering tongue, but embolden me, and give me courage to lift up my voice like a trumpet, and show unto this people their sins.

March 9th. About the middle of last month I went over to Rhio, intending to stay a few weeks with my brethren there, but finding my health declining very fast, I returned in eight or nine days, in a "Sam pan pukat,"* with brother

* This name is given to long boats used by the Chinese as

Gutzlaff, who had previously engaged with brother Smith to come over to Singapore about this season, when the junks are coming in from China. During my stay at Rhio we went out daily amongst the people, and conversed with them and gave them books. It was the commencement of the Chinese new year, a season of foolish idolatrous revelry, lasting about a fortnight. The people were given up to idleness, feasting, and gambling. The streets on both sides were crowded with groups of all ranks, ages, and sexes, playing at cards and dice. Even the temples were not free from them. One of the most splendid was daily crowded with professed gamblers. Behind the screen which stood in front of the altar in this temple, I found a tall man divining with a handful of sticks before the idols; he was quite absorbed in his work, and regardless of my entrance. His studied solemnity of manner, and grave aspect, while shaking the sticks and bowing before the idol-shrine, roused in my breast a commotion of strong feelings and thoughts, in which pity for the delusion of his mind had the ascendancy. The sticks, and mode of using them, reminded me of the ancient custom of *casting* lots. A bundle is shaken in both hands till one drops; afterwards two pieces of wood, in the shape of crescents, are dropt on the ground; this completes the work; and from

passage boats, between the Dutch settlement, Rhio, and Singapore.

the position of the stick and the two crescents, as they fall on the floor, the diviner probably imagined, that his fate for the ensuing year was to be learned. In a small court behind the temple were several priests, loitering, and spending their time in idle conversation.

In this season of folly and wickedness, few of the people would attend to us. On former occasions they heard with gladness, and crowded around us for books. The greater part were on this occasion like deaf men, and gave not the least heed to us. Some few, and even old grey-headed men, were scorners, and, like the men of Sodom, made a jest of our message, and treated it as an idle fable. After going over the campong, (village), we retired into the shade of the jungle behind it, conversing with sorrowful hearts on what we had just seen. We gave vent to our feelings, by kneeling down under the shade of an acacia, near the ruins of a mosque, imploring the mercy of God upon this people.

On coming over to Singapore, in the "Sam pan pukat," we saw another instance of the childish superstition of the Chinese. As soon as we started, the Captain cast a handful of gilt papers into the sea, and burnt others at the end of a stick, to propitiate the gods of the winds and waves. Our attempt to convince them of their folly was unavailing, for several other liberal offerings, of the same kind, were made during the voyage. A storm soon afterwards arose, which threw the whole crew into consternation ;

and, like the mariners with whom Jonah sailed, "they cried every man to his god."

This was a suitable opportunity for renewing the attack against idolatry. Brother Gutzlaff told them that they might call upon their god, "Tae pih kong," from morning till night, but he could not help them; and that they ought to fear "*Shin t'ien*," the God of heaven, the God of the winds and the waves, who alone could help them.

After returning with brother Gutzlaff to Singapore, we immediately commenced operations here, and have been occupied for the last fortnight, daily going round amongst the people, supplying them amply with books, and conversing freely with them on the subject of religion. As usual, we met with a very hearty reception wherever we came. My companion frequently expressed his surprise and joy at the kindness and hospitality of the people, and the apparent pleasure with which they heard the *glad tidings* of the Gospel. In the houses, in the temples, and in the open streets, we had often crowds almost instantly gathered round us, giving ear with cheerful countenances to the Word of Life, and stretching out their hands eagerly for books. Their patient and kind attention was the more remarkable, as we spoke to them freely on the folly and wickedness of idolatry, every where denouncing the gods, even in the temples, telling the people that the God of heaven was angry with them for these things, and His wrath would come upon all that served them. Many were convinced of the vanity of idols, and

openly avowed their belief in the one true God, as alone worthy of adoration. Some came boldly forward and advocated His cause, so that we had not unfrequently to sit and listen to one who had taken up the theme, and begun to preach the Gospel to his countrymen. On two or three occasions, some dared to stand up for the gods, and contended sharply against the truth, yet their opposition often emboldened others, and drew forth defenders of the truth. Although our first and constant aim was boldly and plainly to show that idolatry is foolish and wicked, and to teach the people the fear of the Lord God who made heaven and earth, yet they seldom retired without having the way of salvation pointed out to them, and Jesus set forth as the only Saviour of sinners. By the continual reiteration of these weighty and plain truths, a great many had got them fixed in their minds, so that towards the latter end of our visits, before opening our mouths, we were frequently told what would be the burden of our message to them. The names of Jesus and "Shin tëen," the God of heaven, were frequently on their tongues. "You tell us," said they, "all our idols and gods are nothing, and we ought to worship only the God of heaven." Others would tell us the nature of our books, and the doctrines taught in them; and the terms by which they almost invariably designated them were, "Kung se bûn," or "Kwan se bûn," that is, "books to reform the world," and therefore always welcome to our ears. Another phrase by

which they concisely and emphatically indicated their nature, was that of "*making the heart better.*"

It was pleasing to observe that the books which Mr. Humphreys and myself had so amply dispersed amongst them last year, had not been wholly neglected. It is manifest from what we heard from the mouths of several, that a considerable portion of divine knowledge has already been diffused amongst the people here. We met with some from Pinang and Malacca, who discovered a previous acquaintance with the important truths of Christianity.

Another sowing season is just ended ! The good seed was last year scattered abroad abundantly, but it has been dealt out again with a still more liberal hand, especially in the town and immediate neighbourhood of Singapore. May the Lord smile upon our labours, and send down copious showers of divine grace, that we may soon have to rejoice over a plentiful harvest, a rich ingathering of converted souls ! Amen.

While on a visit to Malacca I received the following letter.

March 28th, 1828.

MY DEAR TOMLIN,

Your welcome letter has just reached me, and as soon as dinner is over I will go down and consult with Smith about your proposal of an exchange. In the mean time let me assure

you of my decided approbation of the plan. I should regret exceedingly that the Siam expedition should be set aside for a trifle, for I have a strong persuasion that it is of the Lord, and the favourable opinion concerning it, entertained by the brethren at Malacca, confirms me in this persuasion. At any rate I hope it has been laid before the Lord in much submission and sincere enquiry after His will and blessed approbation : and when we have committed our way to Him, is it not sinful to doubt or distrust the reality of His guidance and direction? Oh for grace to walk by *faith*, in such matters, and not by sight or mere human prudence. Surely it is *He* who hath put it into your heart, and that of dear Gutzlaff to undertake this embassy of mercy to the thousands of Siam, and not Satan ; for it is not his work, to tempt men to acts of self-denial for the good of perishing sinners. Oh, no ! I should rather be disposed to recognize his handy work in the impediments and obstacles that may occur. I received a letter from G. this morning, together with a Chinese M. S. for you, both of which I will send with this. What does he mean by the impediment he talks of? It cannot be anything *pecuniary*, for surely he knows his friends too well, not to put their friendship to the test, when the cause of Christ requires it. I have seen Smith, and he tells me that he had made a similar proposal to Mr. Kidd some days ago. So that I shall expect to see Kidd by the first opportunity, and then, if he will undertake

my duties at the same time, Smith and I can come and relieve you. I do not expect to leave this till after Easter Sunday (i. e., 6th April) by which time I suppose you will be glad to return to Singapore. I have not been able to ascertain the exact time when the Siamese junks leave, but every one says, not before the 1st week in May. However, one cleared out to-day, which I presume may be considered as a sign that they are *beginning to think of returning*. Several have arrived since you left, and I should think there are as many as 40 or 50 now in the harbour of different sizes; so that you and Kidd would find plenty to do, should you be here together before you set out on the long pre-meditated expedition. I shall write to Gutzlaff, and endeavour to persuade him to come over at once, and have all things in readiness by the time you return. I would not advise you to remain longer than the 15th, if you can get away by that time; because, as Smith has consented to exchange with Kidd, there can be no necessity for your being shackled in any way; for again I say, it seems to me to be of the Lord's appointing that you should go to Siam. You are both so willing, not to say anxious to labour in this department of the vineyard, whatever it may cost you, and *all* who know the circumstances of the case, so decidedly approve of it, that it would be presumption to expect any further or more explicit intimations of the Divine will, and wrong to neglect such as are already given. I was exceedingly rejoiced to receive

such good reports of the recovery of our tried and afflicted friends. May the God of all mercy continue His goodness to them and us. Please to thank your friend and host for his affectionate letter. I should indeed delight to become your companion once more, though not (through ignorance) your fellow-labourer, in visiting the Plantations, but I fear it will not be practicable, owing chiefly to the want of an immediate conveyance, and the length of time that must elapse before I could join you. However, should there be a vessel of any kind Malacca-bound, on or immediately after the 6th, I shall, D. V., make no tarrying, but speed my way to you *sine morâ*.

We, that is the Cs, the Is, the Ps, and the Bs, are all quite well, and all the better for an excursion we took the other day to brother Thomson's villa. He is remarkably recovered, in fact, quite strong and active, and full of spirits. Never was there a more decisive proof of the benefit of a change of air and scene, than in *his* case. Tell Mr. and Mrs. Kidd with my kind regards, that they *must* come to Singapore for a few weeks. It is one of the finest places under the sun, for the revival of invalids; there is so much purity in the air; and we will promise them a hearty welcome. My best remembrances to Lieutenant Smith; tell him to wait till I come, and then return with me, and we will talk about a passage to England, when we get back to Singapore; as there are ships sailing every month

homeward-bound. My Christian love to all friends: may you all enjoy much of the favour and manifest presence of the Lord of hosts and God of love.

Your very affectionate friend,

R. BURN.

CHAPTER IV.

Two Missionary Excursions to the Tin mines at Lookut and Sungei Hujung.—April and May, 1828.

EXCURSION TO THE TIN MINES AT LOOKUT.

APRIL 24th. Monday Evening. Mr H. and myself left Malacca in a Malay *prau* of 8 oars, purposing to visit the Chinamen in the Mines at Lookut. This place is situated North of Malacca, distant 30 or 40 miles, and a few miles inland from the coast. After 16 or 17 hours sailing and rowing, we entered the mouth of a river and ran up 4 or 5 miles into the country. From the entrance half way up, the river is wide and tolerably straight in its course, afterwards narrows suddenly, yet is passable for small craft to the extremity, or landing place.

On leaving the boat we had an hour's walk through the jungle, then suddenly broke upon this sequestered settlement, appearing like a gar-

den in the wilderness. An open, clear, valley lay before us about half a mile in diameter, surrounded by sloping hills of moderate height, thickly clothed with trees. A village of about 20 houses lay straggling in the midst of the valley, surrounded by the mines, much resembling white sand pits. One third of the lower part of the valley on the north is unbroken and appropriated for gardens, where the plantain, sugar cane, taro, and sirih, flourish luxuriantly. The soil seems very rich; trees and plants, both wild and cultivated, manifest an exuberant fertility.

The mines are wholly confined to the valley, which is almost a plain. The tin is found from 6 to 12 feet below the surface in dark grey sandy layers; above it are usually two or three other layers or strata; the one immediately incumbent, is a white shining sand, which is an usual token to the miners of the proximity of tin. From heaps of materials dug out from some old mines, not now worked, we picked up many beautiful specimens of granitic crystals, mica slate, horn stone, &c.

The Chinamen have worked these mines 13 years, and give a tenth of the produce to the Rajah of Salangore. From the accounts given us, we suppose they yield a fair profit. The labourer's wages are from 2 to 10 dollars a month. There are 200 miners, divided into 3 sets, working in different parts of the valley, under the management of three head men. They go out early in the morning, and work and rest alternately, an hour throughout the day, so that they are employed

upon the whole about half their time. The men are very industrious and cheerful over their work ; it was delightful to observe with what glee they returned to their labors, and to hear the cheering shout which is generally given by all on commencing them. Their mode of working is simple but very orderly : 40 or 50 may be seen in continual motion going to and from the lower part of the pit, each bearing two small baskets hanging from the extremities of a pole resting on the shoulders. While one half of them is going out loaded with earth, or ore, the other half is returning with empty baskets, having their several tracks of egress and ingress so that there is no confusion or jostling against one another.

The whole of this little community is under the controul of five head men, or, ko kos, aided by several others of a subordinate rank. Much harmony, peace, and good order prevail amongst the whole, though the most free and familiar intercourse is kept up between the lowest and the highest of them. And we are told they are remarkably honest ; any thing of value might be left amongst them exposed for weeks without any one presuming to meddle with it ; this may in part be owing to their severity in punishing offenders : not being under the jurisdiction of any European Government, and but slightly dependent on a Malay Rajah at a distance, they take the law into their own hands and exercise the most prompt and summary justice. In one or two instances of theft the culprit has been known to

forfeit his life. While staying with one of the head men, Mr. H. observed some rattans hung up in the house, which, on enquiring the use, he was told were to punish any refractory member. A spirit of sobriety and industry pervades the whole body, and they are probably not much tainted with some of those grosser vices which stain the character of their countrymen in general. The second, or subsidiary class of head men, who seemed to have more spare time than any others, furnish the only exception to this general remark ; some of these were loitering about, and addicted to opium smoking.

From the first moment of our arrival, we were received with the most frank generosity, and treated with unsparing hospitality during our stay. We took up our lodgings with one of the head men, who kindly gave up the only two bed rooms he had in the house for our use, one being his own and the other a friend's. He would gladly have provided for all our wants, and was disappointed when he saw us bring in our store of provisions. Like Abraham, when entertaining the two way-faring men that came to his tent, he constantly waited upon us himself at table, and on every other occasion, esteeming it an honor to do us any little kindness ; and when pressed to sit down and eat with us was exceedingly reluctant, and only once or twice yielded to our request. On the morning of our departure, Mr. H. found him busily occupied in killing and plucking a duck, which he was going to roast for us, to eat on our voyage homeward ;

having fowls of our own Mr. H. remonstrated against it, but no excuse was admitted.

We spent the first evening in conversing with the people and giving them books, for which we found a most ready and ample demand, for almost the meanest labourer amongst them seemed to have some knowledge of letters. We spoke freely and boldly to them on the folly of worshipping idols, and directed them to look up to the one true and living God, the creator of Heaven and Earth. These doctrines seemed strange and new to them, but were patiently heard. At night, after we had retired to rest, the large room, or common hall, of our host was crowded with people who for several hours kept up a warm, and rather turbulent discussion, about the things just brought to their ears. Many acknowledged the reasonableness of worshipping only one God, while a few took the opposite side, and contended loudly in favour of the gods of their forefathers.

The leader of the opposition on this occasion we supposed to be one of the head men whom we unwittingly offended at our entrance into the village. On the following evening his ire was still unsubdued ; while walking through the place we heard him at some distance making a great noise, and evidently abusing us, and the books given to the people.

On the morning after our arrival we paid a visit to every house in the village, leaving books with those persons we had not seen the preceding evening. Almost all the houses except the large

ones of the several Kung ses (or companys) belong to small artizans, and such as are not employed in the mines, as carpenters, tailors, barbers, &c. All the miners seem to eat and lodge in the capacious houses of their respective Kung ses.

At 9 o'clock we set out to visit the mines at little Lookut, about an hour and a half's walk through the jungle, accompanied by our kind host and two other respectable persons of the place : one of these insisted on carrying our parcel of books on his shoulders the whole way ; on our protesting against this he said we were good hearted men, (*haou sin teik jin*,) and loved his people and therefore he was glad to do any thing for us.

Little Lookut is the counterpart of great Lookut, but on a smaller scale,—a green patch (ruffled and defaced by two or three mines broken open here and there) embosomed with small woody hills. There is only one Kung se, or single party of miners ; the whole community numbering about a hundred. As usual, we met with a very kind and hospitable reception amongst them. The *Tae Ko*, or head man, is plain in his manners, but of a mild, obliging spirit. We found all the men reposing in the shade in front of the house, having just come from their work to rest a while ; we therefore immediately announced the object of our errand, and entering the house, spread the books upon the table : a crowd suddenly gathered round us, each eager to examine and select for

himself; so that our whole stock was carried off in about half an hour.

We accepted the *Tae Ko's* invitation to stay and "eat rice" with them. At dinner it was pleasing to mark the etiquette observed amongst themselves, and toward us. A table was prepared for Mr H. and myself on the left side of the large hall (the place of honor), and on the right, that for the host and his guests from great Lookut; at a little distance from the door the subordinate managers had their table; all the rest being labourers, sat in groups on the floor, without any apparent order. There was no lack of provisions; on our table were two ducks roast and boiled, and between them an up heaped dish of minced pork, with a plentiful supply of rice. Our friendly host from great Lookut waited upon us as a servant, placing and removing the dishes with his own hands.

The whole scene was peculiarly interesting, affording a striking exhibition of oriental politeness and hospitality. It reminded us of an ancient feudal British Baron in the midst of his vassals, while treating his guests in the large hall of his ancestors.

In the evening, after returning to head quarters at great Lookut, and resting a while, we again set forth with our host and another friend to visit a small place of his own, half an hour's walk through the jungle to the N. W. 35 men were at work clearing away the wood, and preparing to open a mine for tin. He showed us a small quantity of

gold dust, or granulated ore, which had been taken out of a stratum beneath that of the tin. He seemed a little elated with the discovery, but the small quantity thus obtained from a large mass of earth did not appear to warrant any very sanguine hopes of profit.

The people gladly received the little remnant of our stock of books. We had brought an ample store of the bread of life into this wilderness, the day before, and now all was exhausted; we returned with joyful hearts, cheered with the thought of having fed many hungry souls with "the bread that cometh down from heaven." At such seasons we feel that it is indeed more blessed to give than to receive.

The following morning (Thursday) we bade adieu to our generous host, and set out on our journey homewards, with cheerful spirits, and hearts filled with gratitude for all the kindness and hospitality we had met with amongst these strangers in the forest; but it becomes us to look above man, and to recognize the goodness of our heavenly Father, who directs all our steps, and goes before us to prepare a resting place, and a habitation, in the wilderness; and gives us favour in the sight of the heathen and of strangers.

We got into our *prau* again about 9 A. M. and being now ebb tide we fell down the river rapidly, and were soon in the open sea, but, having calms and head winds, our passage homewards was rather tedious; we did not reach Malacca till the following morning (Friday) about 8 o'clock.

We had three Chinese fellow passengers from Lookut to Malacca. One was the redoubted champion of idolatry, the man whom we had so grievously, but ignorantly, offended. He solicited, through the medium of one or two of his friends, a passage in our boat to Malacca, which was immediately granted. The same spirit of enmity was still rankling in his breast, and occasionally broke forth against us while in the boat; we took no notice of it but held our peace. Nevertheless, he condescended to partake of a grilled fowl which we presented to him and the two other Chinamen. However, towards the end of the voyage, he came round a good deal, and grew milder, and at parting was even complaisant towards us.

We met with no accident nor any thing to alarm us either in going out or coming in. There was a rumour abroad before we left Malacca for Lookut, of the probability of our being attacked by the pirates, but if there were really any in the neighbourhood they thought it best to keep snug in their lurking places.

EXCURSION TO THE TIN MINES AT SUNGEI HUIJONG.*

Monday May, 5th. We left Malacca at 9 in the evening, in the same prau as before, accompanied by Mr. Nairne, the Assistant Resident.

* Sungei Hujung, i. e. Boundary River, is a few miles north of the small one we ran up on our trip to Lookut.

The wind and tide were favorable, so that we had a good run to the mouth of the River, and entered it about sunrise with a flowing tide the following morning. From the entrance, five or six miles upward, or, about two thirds of the distance to Lingy, this river is wide—perhaps twice the breadth of the Thames at London, and pretty straight in its course, but afterwards narrows and winds about very much.

We got up to Lingy about 10 o'clock, and were agreeably surprized with the bustling commercial-like, appearance of this little Malay port. Ten or a dozen good sized praus crowded the river, which we found it no easy matter to pass, in order to get to the landing. These were waiting for the tin which is brought down in small boats from Swingy Hujong, and taken forward by them to Malacca or Singapore.

The country is cleared to a considerable extent and tolerably cultivated. The soil seems moderately fertile; various kinds of fruit trees, particularly the cocoa nut, are scattered profusely over its surface, and thrive well. The village is probably a good size, though, from its straggling, dispersed, state, like most other Malay villages, it is difficult to ascertain the precise magnitude. From a rough guess, we should imagine the whole population may be rated at two or three hundred souls.

We had half an hour's walk to the house of the Pangulú, * escorted by his brother, who came up to

* Head man of the village.

us soon after landing. The Chief was sitting in his verandah surrounded, as is usually the case, with a crowd of idle dependents: there was also a respectable and well dressed Arab Imam, or chief priest of Islam, and two young Hadjees* with him. Having so good an opportunity of distributing our Malay books, they were immediately opened out and exhibited to the whole company. After being informed of their nature, the Pangulû readily and cheerfully received a Malay Bible, and recommended them to his people, with an admonition to read them and think upon their contents. The Imam, though courteous, was rather distant and shy at first. He read an Arabic New Testament which was put into his hands, but finding the name of Jesus, returned it with a contemptuous sneer. After a little conversation his spirit moderated, and he was much pleased with a Psalter given to him. He soon became more friendly, and began to read and explain some of the books to the Malays, which gathered round him. Finally we observed him with delight going away with the Arabic New Testament which he had refused a short while before, and another in Malay, under each arm.

When our intention to proceed into the interior was known to the Pangulû, he used every endeavour to dissuade us from our purpose. He gave a most fearful and appalling description of the roads, representing them as next to impassable.

* A Hadjee is one who has been on a pilgrimage to Mecca.

Finding us unmoved, and resolved to brave the difficulties and perils of the road, he pressed us urgently, at least to stay all night, and set forward in the morning, and was actually making preparations for our lodging with him, ordering a large table to be brought out for the dinner, and mats to be spread on the floor of the verandah for sleeping upon. From this overstrained politeness, and superabundant flow of hospitable feeling, we began to suspect the chief was actuated by other motives than those of compassion, and real anxiety for our welfare, and were confirmed in our suspicions on his telling us plainly we had chosen a bad time for taking this journey, the country being then in a disturbed state. The Pangulû of Swingy hujong, (whither we were bound) had recently died, and there were two persons claiming to be his successor, one the son-in-law, the other a nephew, of the deceased. The body of the people were divided into two parties, each espousing the cause of its favorite, and were already beginning to assume a hostile front towards one another. However we were still undismayed, and, confiding in the righteousness of our cause, resolved to advance boldly, fearless of all danger. From the number of our party, (16 in all), and the critical period we had chosen, it was natural enough for those, in whose breasts jealousy and suspicion are thought to be seldom dormant, to imagine we had some political objects in view, but it was consoling to our own bosoms to reflect that we were not come as the emissaries of war, but as the

servants and ambassadors of Him, who is emphatically called "the Prince of Peace;" our design was not to foment strife and rebellion, but to promote harmony and peace among the people.

We left Lingy about 3 o'clock in the afternoon, having first made an equitable distribution of the whole baggage amongst the men; each bearing two small bundles at the ends of a bamboo, across his shoulders. From the singular and varied equipment of our party we had rather a grotesque appearance. Our line of march was headed by Mr. Nairne, who led us on vigorously at a great rate; Mr. H. and myself brought up the rear. The road was at first good, while passing through clear, cultivated ground; but we soon entered an extensive jungle, of which we had heard so much, and found the difficulties of it had not been overrated. The road became exceedingly bad, slippery, and full of mud, so that we were frequently up to the ancles in it. We got through this tedious, dreary jungle about sunset, and joyfully hailed the little village of Cundor, where we purposed lodging all night. On coming to the house of the Pangulû we were told he was from home; the few domestics that came out were afraid to receive us into the house. Meanwhile however we got some cocoa-nuts, which were refreshing to us, and bathed, and washed our clothes, in a neighbouring stream. The brother of the Pangulû came and took us into the house, and shortly after, the chief himself made his appearance, and gave us a hospitable reception.

He laid down mats for us in the verandah, where we lodged comfortably during the night. Our arrival evidently excited a great sensation in the village; a crowd assembled in the verandah, curious to see the "orang putih," or, white people, for we were told that a white person was a rarity which few had ever seen. All the old men, or, Elders of the village, came to pay their respects to us, when each took his seat according to seniority, or relative dignity, the Pangulû being next to us.

He was a loquacious, inquisitive, old man, and extremely anxious to know the object of our journey, whence we came, and the rank of each. At first, he took all three to be Rajahs, and on our disclaiming that high dignity, he was still confident that one at least must be a Rajah, and at length fixed on Mr. Nairne. Our visitors stayed late and kept up the conversation much longer than we wished, being wearied with travelling and anxious for rest.

We mustered early in the morning, and set forward on our journey by sunrise. After leaving the village of Cundor, the country assumes an interesting appearance, and opens an extensive and varied prospect to the eye of the traveller, who, if like ourselves he has been previously shut up in deep narrow winding vallies, or traversing the dark shady jungle, will have a lively relish for its beauties. Before him, there is a succession of gently undulating hills, cleared of jungle, and apparently affording good pasturage for cattle;

and here and there on the sides a sprinkling of brushwood, or clumps of trees, equally pleasing to the eye and grateful for their shade. Below, lies an extensive valley or plain, narrowing as he advances, and laid out in *sawas*, or paddy grounds. Beyond this, on the right, the long dark range of the Rumbo hills towering above all their neighbours, gives an air of boldness and grandeur to the whole scene. The country may be said to be well cultivated when we consider that it is solely the work of Malays.

The Pangulû told us there were one hundred persons in Cundor. This number, if referring exclusively to the village, seemed excessive; from our own observation we supposed half that number might be nearer the truth, and probably in this estimate he included the population of the whole district, which bears the same name with the village; and before leaving the vale of Cundor (several miles in extent) we met with a few Malay cottages, each beautifully situated on the slope of a hill, with a small plot of paddy ground just below it; these might probably supply the remaining moiety of the whole population.

Our path was in general good, running at the foot, or along the side of a hill, but occasionally we had to descend and cross the *sawas*, which, in proportion to their extent, are the most disagreeable part of the whole journey to the traveller. However carefully he picks his way, he is almost sure to be up to the knees in mud before he gets through them. Ditches and dirty streams are now

and then a small grievance to him, if he happens not to be already wet and well plastered with mud. As to bridges, they are quite out of the question with the Malay, except occasionally, where the stream is wide and deep, and he can conveniently throw a tree or two across, which to him answers every useful purpose. Of course we were a little surprised at seeing in one place, what appeared at a distance a small but neatly made bridge, lying across a deep stream, but it proved on nearer inspection to be a tree hewn and hollowed out, forming a conduit for conveying water from one side of the river to the other, answering equally well to the Malay for a bridge and a sluice to irrigate his paddy fields.

In the latter part of our journey, this morning, we had an hour's walk through the jungle. The road was steep and rugged, winding along the craggy sides of some hills, and much obstructed by ferns and creepers, in some parts so tangled, and matted, as to envelope us completely, so that occasionally we had to walk, or rather creep, under a grassy canopy. In other places our way was frequently impeded by fallen trees, and sometimes totally intercepted. The Malays never think of removing them and clearing the path, but are quite contented if they can by any means get over them; and when the way is absolutely blocked up, they will rather take twice the trouble in forcing a circuitous path, than cut the tree and remove it out of the way. Occasionally, fallen trees are a great advantage to the traveller;

we found them not unfrequently forming excellent bridges across a stream or swamp. In this part of our journey we came to a deep, narrow ravine, where a huge tree had fallen, and fortunately stretched itself directly across, forming a good natural bridge.

About 10 o'clock we again emerged from the jungle into the open country, and beheld with pleasure a fine valley before us. Immediately beneath was a beautiful and extensive plain, and in the middle of it lay the respectable village of Jemampong, almost shrouded in the dense foliage of fruit trees. Nearer to us, in front of the village, was a large tank, or reservoir of water. On descending into the plain, we were so much delighted with its shady and sequestered situation, and the beauty of the surrounding scenery, that we resolved to pitch our tent there rather than enter the village. Our appearance while thus scattered over, what might be called, the "village green," was somewhat ludicrous, and reminded me forcibly of a gypsy encampment in England. Some of our party were kindling fires to boil the rice, others washing our clothes and spreading them out in the sun, others reposing in the shade, while we ourselves were bathing or washing in the stream that runs from the tank. It was not long before a group of the villagers were gathered round us, standing gazing and wondering what we were. After a while the head man was apprized of our coming, and came out and gave us a friendly invitation to his house. We accompanied him

home, and sat down with him in the verandah. Our provisions not being quite ready, he ordered a dish of rice with other little dainties to be set before us, amongst the rest a small dish of fried locusts, which some of our party seemed to relish. This afforded a vivid illustration of several passages in the sacred Scriptures respecting the use of locusts for food, which the mere English reader can but feebly comprehend. As usual, there was a crowded verandah ; men, women, and children stood gazing upon us with fixed attention, for, as in most other places, we were objects of curiosity, few amongst them having ever seen an "Orang putih." Amongst the whole group, none seemed more amused with us, or manifested greater curiosity and good humour, than an old grey headed woman. A cheerful inquisitive spirit continually played in her countenance, while observing us conversing or eating. Most of them had never seen bread before, and had no name for it ; the common term *rôti*, so familiar to Malays in all European settlements, was to them quite unknown. On presenting the Pangulû with part of a loaf, he and several others ate it with apparent relish.

The Pangulû, who was also the Imam, or priest of the village, is a plain, frank, generous hearted man ; and though, like most others, inquisitive about our rank, the cause of our journey, &c. yet, in return, just as ready and cheerful to communicate any information we wished. Indeed, with the exception of the Pangulû of Lingy, we every

where met with a simple, unsuspecting, open hearted spirit, which often surprized us, and were treated by the chiefs with the most liberal hospitality. Frequently we were reminded of the simple manners, and hospitable spirit, of the patriarchal times. It is probable the Malays are greatly wronged, through ignorance, in attributing to them (as is often done) a selfish, morose, cruel, and jealous spirit. Allowing this to have some measure of truth when applied to those who have more immediate intercourse with Europeans, we imagine the character given above is not inapplicable (with some slight qualification) to the Malays dwelling in the interior.

The Pangulû cheerfully received a Malay New Testament, after he was aware of the nature of its contents : several others also, who could read, took tracts.

While staying there, a young man of rank, son of the Rajah of Serimenantî, came in, followed by two attendants. He had been on a visit to the Pangulû of Rumbo, and was now returning home. On going away he kindly took a couple of tracts with him.

In parting with our host he requested us to call upon him on our return, and make his house our home ; with which we cheerfully acquiesced. We set forward about 1 o'clock in high spirits, delighted with the prospect before us—an open expansive and well cultivated vale stretching out several miles, on either side flanked by a ridge of gently sloping hills, partially covered with wood,

especially towards the summits, and just above our heads, on the right, the dark crested range of the Rumbo hills cast a lowering aspect upon us.

The curiosity of the natives seemed to be much awakened on our passing through this part of the country ; men, women, and children, came out of their houses and stood by the way side, gazing upon us, as we marched along, usually paying some passing compliment, or making a few friendly inquiries, as, whence we came, whither going, or, what was our business ?

After proceeding on our way a couple of miles, we heard three guns fired in succession, some where in the heights above, on our right ; some of our party imagined the Pangulû of Rumbo had heard of our arrival, and, jealous of our intrusion into the country, used this stratagem to alarm and deter us from proceeding ; however we still went on undismayed. A little way further, we met a Malay coming down with two muskets upon his shoulders ; this might not improbably be another part of the *ruse-de-guerre*, if indeed we were right in our conjectures, but as we met with no opposition in any part of our future journey, our suspicions on this occasion might be wholly unfounded. This firing might only be a salute in honour of the young prince we had just seen on his way home.

After traversing awhile the right side of the valley, we crossed a broad swampy sawa, and afterwards had a pleasant walk down the other side. The aspect of the country is beautiful, and

often picturesque, the sides of the hills partially clothed with trees and shrubs, now and then thrown by nature, with a sort of careless elegance, into groves and lawns. Had there been cattle or sheep browsing above us, or deer reposing under the shade of the trees, to give spirit and life to the scene, imagination might have fancied herself looking upon some lovely landscape in our native country. Here and there we passed a respectable Malay dwelling, (or farm house,) surrounded by a tall and close pagger, (or fence,) for protection against wild beasts, which lurk in the covert of the neighbouring jungles.

Ah! when shall the whole of this large peninsula present the same lovely features as those we have just been contemplating. The eye looks with delight on these smiling fertile vales, but, on taking a more ample view, how sickening the contrast! On all sides, scarcely any thing meets the eye but a vast waste of dreary inhospitable jungle, shrouding almost the whole country in the length and the breadth of it. These few cultivated patches afford a pleasing specimen of what the whole country would become if properly cleared. There is, perhaps, too much sameness, of a smooth waving outline, running through the whole peninsula, and less diversity of scenery than a fastidious taste requires, yet, taken in the whole, few countries would surpass it in loveliness, and so eminently combine the "*utile dulci*." If destitute of those romantic and bolder features, which characterize the rugged mountains and

glens in Scotland and Wales, it may perhaps rival them in the softer and milder beauties of hills and vales.

The eye that has surveyed with rapture the vales of Clwyd and Llangollen, in Wales, or that of Loch Lomond in Scotland, will not lose all its fire when contemplating some of the sequestered and fruitful valleys of the Malayan peninsula. Such scenes of rural beauty are indeed rare, and only like specks upon the whole surface of the country; yet let us not despair of one day seeing the veil completely removed, and all the hidden beauties of its face fully disclosed. Let the moral wilderness first be diligently cultivated, and the precious seed of divine truth be sown in the hearts of the people, and then the culture of the natural wilderness will follow as a necessary consequence. Our own ancestors, the ancient Britons, were once as rude and superstitious as the Malays, and of a more ferocious spirit; and Britain was then sterile and overrun with vast forests; but when the light and blessings of Christianity visited the shores of our native isle, peace, order, and industry followed in train, and the land soon became lovely and fruitful. And a brighter day is already dawning upon this dreary, benighted, country: let the friends of truth only be steadfast, and diligent in following up those labours of love they have so auspiciously begun, and a rich blessing from above will sooner or later make them abundantly fruitful.

But we have been wandering from the main

road of our travels, and it is now high time to return to it.—After walking nearly two hours, we halted in a valley, and rested awhile under the shade of some trees on the banks of a little stream of clear water. We came weary and thirsty, having been exposed a good while to the intense rays of the sun, and therefore glad to get into the shade and drink of the cool stream. While here, a party of Chinamen came down from Sungei Hujung, on their return to Malacca. Not having seen a Chinaman's face since leaving home we hailed this little company as friends in the wilderness, and their surprise and joy were equally apparent, especially when some of our party were recognized by them. We gave them a few broad sheet tracts, and one of the gospels in Chinese, which they gladly received, and then went on their way cheerfully. Soon after, we fell in with a Hadjee, with two young boys going before him, bearing his luggage; one of them, a stout boy, marched at the head with a drawn sword in his right hand. A sword or some weapon of defence is considered as an almost necessary appendage to a person travelling in these countries; but we suspect it is often done more from custom and ostentation than on account of real danger. From the wild uncultivated state of the country, and petty feuds which sometimes arise between different tribes, it may seem necessary, occasionally at least, to be prepared for an enemy; but from personal observation, and the accounts of other travellers, we

apprehend there is seldom any real ground of fear to any one who comes in peace among them. The Malays themselves, ordinarily, in travelling, bear no menacing, offensive, weapon, being content with the kris,* which is always sheathed and hanging in their belt, and is considered a necessary part of their dress. But most others are usually accoutred and escorted like this musselman priest. The Chinese, naturally of a timid spirit, scarcely ever venture abroad without such martial equipment; we remember particularly being struck with surprise on meeting a Chinaman travelling on the great high road between Batavia and Beitenzhorg carrying a huge scimitar, like a scythe, across his shoulders, and that at midday. These facts, however, afford a gloomy picture of the state of these countries, and every feeling Christian heart must mourn over the sad spectacle, and earnestly long for that happy time, when "the nations shall learn war no more, when men shall beat their swords into ploughshares, and their spears into pruning hooks, and every one shall sit under his own vine, and under his own figtree, none daring to make him afraid."

The priest accompanied us the rest of our journey, and was very free and communicative;

* The kris resembles the highlandman's dirk. The spirit, habits, and dress of the Malays, bear a considerable resemblance to the Scotch Highlanders. The Sarong, (a loose garment fastened at the two ends, and thrown over one shoulder, and hanging down on the opposite side), has much the appearance of the highland plaid, and is usually of the same printed pattern.

Mr. H. had a good deal of conversation with him by the way.

We entered another jungle towards evening, but got through it about sun set. A heavy thunder shower came on and gave us a good drenching, and deluged the roads ; however, we were near the end of this day's journey, and found shelter under the roof of a solitary dwelling.

Soon after we got in, two of the orang Benoa, or Jakongs,* came up, attended by a few Malays. We had long been anxiously looking out for some of these aborigines of the country, and were now pleased in falling in with them unexpectedly. One of these was an old man, a veteran chief, carrying a spear, the other a tall, stout, young man with a sumputan, or, blow pipe, and a quiver of arrows in his hands. One part of this simple, but deadly weapon, was a tube seven or eight feet long, neatly carved on the outside. The arrow is ten or twelve inches long, light and slender as a straw, the point sharp as the finest needle, but unbarbed ; near to the point, and to the extent of half an inch, it was surrounded with a poisonous substance resembling black sealing wax ; on the other end was fixed a sort of conical shaped button, or nut, of a light pithy texture, the diameter of the base nearly equalling that of the tube, and intended to aid the propulsion of the arrow. It is

* These people are usually represented as having all the characteristic marks of the Negro black skin, crisp woolly hair, flat noses, and thick lips. The two persons, mentioned above, had none of these characteristics. May there not be two distinct races of the Malayan aborigines !

said they can pierce the hide of a buffalo at a moderate distance with this simple dart.

The stature of the old man was perhaps a little under the common sized Malay ; there was nothing remarkable or distinctive in his appearance. The young man, on the contrary, was tall, (above the ordinary Malay stature,) athletic and well formed ; his countenance mild and open, with a large, clear, black eye ; his features good, but more of the rotund Negro cast than Malay ; his hair black and shining, hanging in glossy curls, perfectly distinct from the short, crisp, woolly hair of the Negro. He had rather a vacant, stupid look, but this might arise from his entire ignorance of the Malay, and inability to speak to us. The old man spoke a little broken Malay.

On the following morning (Thursday) we set off before sunrise. We had need now to summon all our courage, for we were come to that part of the journey which had been uniformly represented as the most difficult. A vast unbroken jungle lay before us, to which all former ones were trifling. We had passed through one the first evening sufficiently tedious and dreary, but that was termed "hutan kechil," or, the little forest ; this was "hutan besar," or, the great forest ; the latter being four times the size of the former. We had traversed the smaller in somewhat less than three hours ; we therefore anticipated a ten or twelve hours' walk through this. The difficulties of it had not been exaggerated ; at the very outset we had to wade up to the knees through pools and

swamps, and crossed a stream which took us up to the middle : then plunged into the dark dense jungle, from which we never emerged till one or two o'clock. The spirits naturally sink in such a cheerless, unbroken solitude ; the eye looks round for some change of scene, but perceives nothing except a mass of tangled brushwood, creepers and ferns, overshadowed by lofty towering trees, which almost veil the heavens. The ear listens to catch some friendly sound, but nothing meets it but one unvaried concert of the grasshopper, the droning beetle, and the shrill sound of the trumpeter, occasionally indeed mellowed, and varied, with the sweet notes of a bird resembling the thrush in its tones. Now and then at distant intervals we met a solitary traveller or two, who gave us a friendly passing word. Most of us walked without stockings or shoes, and some threw off all but their trowsers. The road was upon the whole more disagreeable than in any former part of our journey ; the surface of the country is here chiefly a rough granite and clay. A loose cutting sand, slippery clay, prominent roots of trees, and thorns, are no small grievance to bare feet, and bare legs ; the sharp cutting sand was the greatest plague of all, and for which there seemed no remedy ; for if we put on shoes, they were soon filled with sand, especially in passing through a stream, and then we must either patiently hobble on, doing penance, or be continually stopping to take them off and clear them. In addition to these, there was another

slight grievance; in going through a pool, or rivulet, we were almost sure to be seized by greedy patchets, or leeches, which keep their hold so well that it is no easy matter to get quit of them; in taking them off with the hand they instantly seize it, so that we have only removed the evil.

After having got about two-thirds of the way through the jungle we halted in a small valley, on the banks of a deep and clear stream, in which we had a delightful bathe, and afterwards dined. About two o'clock we got fairly out of this wilderness, and suddenly, and unexpectedly, found ourselves in full view of the village of Sala, where the tin mines commence. We had intended washing, and putting on our clothes, before coming in sight of the village, that we might make a somewhat decent appearance; but here we were, in miserable plight, half naked and covered with mud. Being seen by the villagers, we were ashamed to make a retreat, and therefore resolved to brave it out. The people stood gazing upon us at a distance, evidently surprised, if not alarmed, at our uncouth appearance; at length we hailed a Chinaman in the crowd, who mustered courage, and came over the brook which ran between us, and after a short parley took us up to the house of the *Kung Se*, where we met with a prompt and hearty welcome from the *Tae ko*, who had previously heard of our coming. We soon felt quite at home and in the midst of friends, though we knew not a single face on

first coming in. Having washed ourselves in a neighbouring stream, and taken some refreshment of tea and sweetmeats; and seeing the house crowded with Chinese and Malays, we opened out our books, and Mr. H. and myself were busily occupied almost two hours in distributing tracts, and portions of Scriptures, in both languages. The demand became so great that we were at last obliged to bundle up our remaining stock, and put them aside, fearing we might not have enough for other places. An old Mahomedan priest coming in, Mr. H. presented him with a Malay tract, which he kindly received; he showed a friendly disposition towards us, and encouraged others to take books.

A man greatly interested us; he got hold of a Malay Bible and sat down to read it, opening in Genesis, and seemed for a long time very intent upon it. On Mr. H. coming near him, he asked with an animated countenance if the whole book was like the part he was reading, (or equally good?) when Mr. H. replied in the affirmative, he seemed highly delighted, and begged earnestly for it; but Mr. H. wishing to reserve it for some other person, at the same time feeling it hard to deny him, for the present kept him in suspense. However, about an hour after, on returning from the village, where we had been to other Chinamen, we met him with the bible under his arm, telling us with a smile he had brought it away with him.

The *Tae ko* gave up his bedroom to Mr. H.

and myself. It was quite a little armory ; one side being completely covered with ranges of spears, swords, carbines, muskets, fowling-pieces, blunderbusses, &c. This is the case in almost all Chinamen's houses ; they deem it prudent always to be prepared to repel an assault on their lives or property. Doubtless this parade of arms arises in a great part from timidity and mere bravado.

The following morning (Friday) we set out to visit the other mines, escorted by our host, who from first to last manifested a most kind and friendly spirit, and never left us till we had finished our work in the country. After two hours' walk through the jungle, we came to *Cheuang ko*, a place newly cleared, where they were going to open a mine the same day. Having supplied all the people with books, and "eaten rice," we proceeded through the jungle, and soon arrived at the Malay campong of Jeboy. This village lies in an open plain on the banks of the river which runs down to Lingy. The tin is brought thither by the Malays from all the neighbouring mines, and hence transported to Lingy in small boats. The country is cleared to a considerable extent, especially near the river ; the surrounding scenery is pleasing and the soil productive.

Having been recommended to return by water in preference to retracing our steps by land, our main object in coming to Jeboy was to obtain a boat to take us down to Lingy ; however, before

calling upon the captain of the village, we paid our respects to the Rajah of Jembool, who had recently come hither, and was residing with his son. He received us kindly and treated us with coffee and preserved fruits. As usual, we had to answer various enquiries respecting our object in coming, name, and rank, of each of us, &c. When satisfied in these particulars, he and some of his attendants gladly received books. The old Rajah often turned the conversation to religious subjects, and seemed fond of displaying his knowledge, of which he gave us a notable instance, saying that Nimrod, the mighty hunter, was killed by a musquitoe creeping up his nose, and *that* musquitoe was as large as a buffalo. This is only a specimen of many childish absurdities which we heard from the mouth of several respectable Malays, the truth of which they could not possibly doubt, being found in their Kitab, or, the Koran.

We noticed the marked and peculiar respect paid to the Rajah by his inferiors. An old man of some rank came in, and took his seat near us, then turning toward the Rajah, he closed the flat palms of his hands, and brought them deliberately up to his forehead, at the same time bending low towards the ground. This ceremony he repeated in a slighter degree whenever he addressed him in conversation. The Rajah's son, who was present, also paid great respect to his father, always addressing him with the appellation of "Tuanku," or, my lord, but did not raise his hands like the old man.

It was pleasing to observe the amicable spirit subsisting between the Malays and Chinese in these parts. Our host from Sala seemed on the most friendly terms with the Rajah ; and while there, another respectable Chinaman, manager of one of the mines, coming in, the Rajah introduced him to us as his adopted son.

After calling upon some Chinese, chiefly artisans, on the opposite side of the river, and leaving books with them, we paid a visit to the captain of the village. He is a young man of pleasing manners ; his name is Cowal ; he was nephew to the late Pangulû, or rather Klanah, and likely to become his successor.

There is a rival candidate, however, in the son in law of the deceased, who has a considerable party in his favor. Each has been installed by their respective partizans, in the high dignity, but it is probable the latter will forego his claims. This person manifested a very friendly and kind disposition ; but directed us to apply to the *Shabandar*, who had the sole management of *marine affairs*.

While proceeding from Jeboy to the neighbouring mines, we were gratified in observing a considerable part of the country recently cleared and brought into cultivation by the Malays. The soil appeared fertile ; plantains, sugar cane, &c. were thriving well.

The presence of the Chinese has doubtless tended to rouse the Malays from their lethargy and stimulated them to industry, and this in

various ways, directly and indirectly,—first, through the positive interest which the Rajah has in all the tin, got out of the mines, in the shape of tribute,—secondly, from the employment given by the Chinese to Malays; all the tin, after being smelted, is carried on the backs of Malay coolies from the various mines to Jeboy, at the rate of half a dollar for three pieces, which can be taken at three times in one day; a considerable number are also employed along with the Chinese in working the mines at fair wages. The latter mode of employing them has a double advantage; the presence and example of the Chinese labourer must be highly beneficial; his cheerful, diligent, spirit will be a constant spur to the lethargic and indolent Malay. The best cure for a lazy horse is to put him between spirited drawers. Thirdly,—the demands of the Chinese for Malay produce, the former attending solely to the mines, and having nothing to do with cultivation, except in raising a few garden vegetables, are dependent on the latter for supplies of various articles of food, as rice, fruits, fowls, &c.

But we have also been delighted in seeing cultivation extending in other parts of the country where the Chinese and Malays do not come into immediate contact. In several places there were evident marks of the land having been recently brought into culture; in others, they were clearing the jungle for future operation. But there is one grand obstacle in the way of extensive improvements, the wretchedness of the roads; let

them be opened and made passable, to establish an easy communication between the coast and the interior, and to facilitate the intercourse of the natives and Europeans, and the country would soon begin to wear a very different aspect. But it is in vain to wait for the Malays doing this, they must be led by the hand, and taught by the example of others. And who is prepared to estimate the mutual advantage which would result? It is difficult to ascertain *à priori* the amount of the benefit to both parties, but we should most likely fall much below the real value of it in a prospective calculation. Who could have estimated, fifty years ago, the advantage of good roads, and canals, in England, or America? Perhaps if we mention a hint given to us by a person of rank, in our travels, it will not be taken amiss by those whom it seems more immediately to concern. While conversing on this subject he said, "As to our making good roads, that is quite out of the question: a Malay is satisfied if he can get along any way; but why does not your Rajah make us good roads? we should be very glad of them."

The mines at Temeong (Sinicè Chimchong) are about an hour's walk from Jeboy, all near together, and five in number. A few of them have been recently opened. We paid a visit to each the same evening, and gave away all our tracts and Scriptures amongst the miners; the demand was ample, and we fell rather short of an adequate supply, their number being greater than

we anticipated. The Scripture sheet tracts were very acceptable, and we had the pleasure of seeing three or four of each sort pasted up in the large and respectable houses of the different kung ses. The Chinese are fond of ornamenting their dwellings with maxims, moral aphorisms, and sentences of an idolatrous nature, written in large characters (sometimes in gold), on pieces of white or red paper. The door posts and lintel, on the outside, and the most conspicuous parts of the walls within, particularly near the family shrine, are often literally covered with them. Our sheet tracts were put up with the utmost readiness, and that not ignorantly, for they were perfectly aware of their contents ; and most of them were pointedly directed against idolatry, being extracts from the decalogue, psalms, and the prophecy of Isaiah, setting forth the majesty of the Supreme Being, the Lord of heaven and earth, and levelling against idols, and all who make and serve them, the shafts of pungent satire. They have thus, unwittingly, received the ark of the mighty God of Israel into their houses, which, through His blessing, may prove as destructive to their idols as it did to Dagon amongst the Philistines.

The whole number of Chinamen connected with the mines at Sungei Hujung, is probably six hundred, divided into ten kung ses, or companies. They appeared more respectable, and have a greater command of capital than those at Lookût. There, they are much fettered by the Rajah, and are not allowed to sell an ounce of tin themselves ;

but here, there is no such restriction. The mode of working the mines is much alike in both places; but at Sungei Huijong, they have the advantage of the Chinese chain pump, which is used for raising the water out of the mine pit. The apparatus is simple, consisting of a common water wheel, a circular wooden chain, about forty feet in circumference, and a long square box or trough, through which it runs in ascending. The wheel and chain, I think, revolve on a common axis, so that the motion of the former necessarily puts the latter into action. The chain consists of square wooden floats, a foot distant from each other, and strung, as it were, upon a continuous flexible axis, having a moveable joint between each pair. As the float boards of the chain successively enter the lower part of the box or trough (immersed in water), a portion of water is constantly forced up by each, and discharged at the top. At one of the mines we were much struck with the simple but efficient mode of its application. There were three distinct planes, or terraces, rising above each other. On the middle one was the wheel; the lower was the pit of the mine; from the higher a stream of water fell and turned the wheel, which, putting the whole machine into motion, brought up another stream from the pit; these two streams, from above and below, uniting on the middle plane, ran off in a sluice by which the ore was washed.

We staid all night, and were hospitably treated at the house of one of the kung ses, and next day,

coming to Jeboy we parted with our generous host and steadfast friend from Sala. Here we staid another night, lodging in a vacant house assigned us by the Rajah, to whom we paid, as well as to the captain, a parting visit, and had another in return from them. Early the following morning we got into a small boat, and proceeded down the river. Though we had before been recommended to take the river, in preference to returning by land, yet we were told by many, afterwards, that the difficulties by water would be greater than we had found in travelling ; however, being desirous of a change, we resolved to venture. We accomplished the voyage down to Lingy in two days ; the direct distance may not be great, but the river has a very winding course, truly serpentine.

Our voyage was tedious ; no change or variety of objects to interest the mind as in travelling ; a solemn stillness reigns around ; on either hand barriers of thick jungle rise, scarcely permitting the eye to range above fifty or a hundred yards in any direction ; we felt as if shut up in a vast solitude, and cut off from the habitations of man. The chattering of a monkey, the drowsy hum of a beetle, or even the whistling of a bird, only served to deepen the impression of solitariness, and remind us that we are separated from our species.

The river is full of obstacles ; scarcely can a boat move fifty yards any where without meeting some impediment. Fallen trees lie projecting in the water, or stretched across the river ; some

beneath, others above, the surface. The Malays never think of removing them, or opening a free passage, except when absolutely impassable. If they can get under or over they are well satisfied. Very often, our heads were in danger of being jammed between a tree and the boat, in passing under it, while moving rapidly with the stream. The natives often contrive to get round the root of the tree, when there is no other passage, and if that be impracticable, they will rather open a circuitous channel in the jungle, than attempt to cut away the tree. In many places the river is completely overshadowed by trees meeting from both sides. Now and then a perfect barrier of closely matted branches, creepers, &c. runs like a fence across the water, having a small opening, perhaps, at one side, through which our little boat could just pass ; sometimes, however, we had to cut a way through.

But one of the greatest pests is a prickly rat-tan, termed *oonah* by the natives, which grows abundantly on the banks of this river ; it has a very elegant appearance, and rises often forty or fifty feet high ; its branches wave gracefully over the water, but are the terror of all who approach them. The branch, from the extremity, fifteen or sixteen inches upwards, is clear of leaves, and armed with strong thorny hooks, bending inward. Whenever these catch hold, and they seldom fail of any thing within their reach, they tear all before them. Our jackets and cloaks, as well as hands and faces, exhibited many woeful marks of

their devastation. One of the boatmen was caught by the ear, and a piece of it torn out. The edge of the boat was jagged, as if struck by a saw. They rise up in such thick array, on the banks of the river, that we were kept almost constantly on the alert ; at the cry of *oonah* ! every eye instantly glanced right and left to see where the enemy was, and all prepared either for attack or defence ; some grasped their cutlasses and knives, determined, if possible, to maim the enemy ; others were instantly enveloped in their cloaks, and crouched down.

Once, indeed, we had to face an enemy more alarming and terrible than the *oonah*. On coming under the branches of a tree, overhanging the river, we disturbed a number of black wasps, which instantly rushed down upon us like an army, and before we were well aware of our situation, inflicted many painful wounds. All were panic-struck ; the boatmen threw down their oars to defend themselves against these infuriated assailants ; hands and feet were playing about at a great rate ; some prudently thought of a retreat, and had the presence of mind to roll themselves in their cloaks, and drop down in the boat. One man, near the middle of the boat, was in the hottest part of the action ; the wasps seemed to have wreaked their vengeance chiefly upon him, and stung him in many parts of his body. Mr. H. and myself were severely stung ; I counted twelve wounds on my hands, which, for several days, remained swollen.

After all the toils and disasters of this eventful

day, we hailed with pleasure a resting place for the night, on the banks of the river. In the early part of the day we anticipated being able to reach a small village further on, but at sunset were a considerable distance from it, and therefore thought there was no alternative for us but to remain in the boat all night; however, a kind providence watched over us in this wilderness, and I think many hearts were sensible of it, on espying a small dry patch of ground, on the verge of the jungle, which had just been cleared by the rayats,* and so recently done, that our pilot, familiar with all parts of the river, had no knowledge of it. A small temporary dwelling, or booth, had been erected, which afforded us a comfortable lodging place for the night. Being only half roofed with leaves, we covered the bare part with some cajang. After kindling fires, and eating our supper, we laid down to rest, and were not molested through the night by any of our uncivilized and savage neighbours, the inhabitants of the forest. We anticipated, with a sort of awful pleasure, the midnight roar of the tiger, but heard nothing except the screaming of bats and owls.

About ten o'clock the following morning we came to Rantow, a small village a little retired from the banks of the river. We moored under the shade of a tree, intending to breakfast, and despatched a few men to the village to purchase some cocoa nuts, &c. They returned with the

* A class of Malays who lead a vagrant marauding life, and are not of the Mahomedan faith.

fruit accompanied with a message from the *ladies* of the campong, intimating that they were coming down to the river to pay us a visit, being curious to see the "orang putih." We waited sometime for our *fair* visitors, but none made their appearance ; a few children, however, came and talked a little with us. But just when moving down the river, these modest ladies broke from the covert of the jungle, and caught a glance of us at parting.

While resting here we observed the footsteps of a large elephant, which apparently had come down to the river that morning to drink. We measured the impression of his foot, and found it about eighteen inches in diameter (this animal's foot being nearly circular).

With hard rowing we got down to Lingy soon after eight o'clock in the evening. For nearly two hours we were in a forlorn situation, groping our way in the dark, along the winding course of the river, apprehensive, at every moment, of running foul of a tree in the water, or, what was much worse, of encountering the *oonah* at such a disadvantage. But the eye of our heavenly Father was still upon us, and His hand upholding and guiding us in a right way.

We lodged very comfortably in the house of the Pangulû's brother, and next morning got into our praû, and had a quick and pleasant passage to Malacca, where we arrived in peace and safety on Tuesday evening about sunset.

CHAPTER V.

Letter to a friend on embarking for Siam.—August 4th, 1828, embarked with Mr. Gutzlaff on board a chinese junk bound for Siam.—Remarks on the voyage: debasing idolatry of the crew.—Cheerful and grateful feelings on approaching Siam.—Sail up the MEINAM.—Singular interview with the Phra Klang.—Hospitably received, and accommodated with a cottage, by the Portuguese consul.—Abundant and multiplied labours, and good reception amongst the people.—Enemies rise up, especially the *Romanists*, and endeavour to banish the Lord's servants from the country, but cannot prevail.—Hundreds and thousands of various nations apply for medicine and books.—Commence a close study of the Siamese, and attempt a translation of the New Testament into it.

SINGAPORE, August 2nd, 1828.

To ———

I HAVE waited almost to the last moment before our departure for Siam, to give you a letter, fearing to speak with confidence of our going before we were almost actually on board. We have met with so many hindrances and disappointments hitherto, that I am almost afraid to speak or write on the subject. Alas! we are exceedingly short sighted, and know not what may be on the morrow. The Lord hath kept us waiting now almost a month in daily expectation of going forth. He had previously removed every hindrance in *a most remarkable manner*, making an open way before us, and we were so much overjoyed, that we scarcely anticipated any fresh obstacle being

cast in our way ; and thus being thrown off our guard, and not sufficiently watchful and dependent upon the Lord, He suffered Satan again to hinder us, which he did in various ways, and to a surprising degree. But in our trouble and perplexity we sought the Lord, and He heard us again ; and *now*, we humbly trust, is sending us forth with joy and gladness of heart. So great and so manifest is His goodness towards us, that we are *constrained* to praise Him continually.

With His blessing we hope to embark in a *junk* to-morrow, or Monday, and proceed direct to Siam. This, you may well imagine, is a day of bustle. We are taking twenty-two good sized chests, well filled with *the Bread of Life*. I hope we may meet with multitudes of hungry souls in yonder *barren lands* ; and may soon have to call out to our brethren to replenish the store ! I trust the Lord is beginning to create a hungering and thirsting for the bread and water of life. There are, indeed, many cheering signs around us ; and the most cheering, perhaps, is that of an earnest, waiting, supplicating spirit, that seems to have taken possession of most of our breasts ; the Lord be praised ! it is His own gracious work, and we can only stand, admire, and praise Him for it. We are looking for great things ; our eyes are towards the Lord for His rich blessing. We are also cheered with good tidings from other places, where the Lord is doing wonderful things ; we therefore hope He will come and bless us also. At Malacca the Lord's work seems to be going

on prosperously. Mr. Burn (for whom I have been officiating as chaplain) is there now, and gives us joyful news. He is so much engaged, that he knows not how to get away, and return to Singapore. There are many Portugese papists, amongst whom an earnest desire has arisen to read the Scriptures. Mr. B. is daily out amongst them, and has appointed two readers to go round daily. One female (a Malay) died triumphant in the faith of Jesus; three of her relations were so much impressed with her conversion, as to come forward, earnestly desiring baptism. The schools are flourishing. That for the girls has increased in a few weeks from fifteen to seventy-five scholars.

Monday, August 4th, 1828. Embarked for Siam on board the junk Kim ching le; Tam Sec, Commander. Weighed anchor at seven in the evening, and sailed with a fair breeze.

My companion, Mr. Gutzlaff, slept below, but I had no inclination for so warm a berth. The Tae kong (or mate) gave up his cot to me in the cabin on deck, which was airy and pleasant, but I had no love for my companions, *the gods*,* close on my left hand. In the night I was roused from sleep by the men talking near the cabin door, being in warm conversation about us and our religion. Some of them, having a knowledge of the Saviour and of the doctrines of the gospel, explained to the rest.

* Every junk has an altar, placed in the open cabin at the stern, on which small idols are ranged.

Tuesday 5th. Was disturbed this morning at six by a boy coming in to perform his devotions at the idol shrine—he made nine prostrations, and was accompanied by the loud ringing of a gong. This person seems not only to be high priest on board, but also sustains the several offices of barber and cabin boy. After breakfast we assembled for morning worship in the cabin. Our two Chinese attendants felt rather ashamed at first, on being thus exposed to the gaze of their countrymen while worshipping the God of heaven.

A fair and fresh breeze all day.—Coast near on our left.—Sailing steadily four or five knots an hour, on a course from N.N.E. to N. With the same breeze a moderate sailing ship would go seven or eight knots. The junk has two helms, manned with ropes, which are slightly and seldom moved—ordinarily one man is sufficient at the helm, but when difficult three or four are requisite.—Scarcely any subordination on board, yet peace and harmony prevail. The captain has little to do, and is familiar with all the crew; he generally eats with us.

Thursday 7th. The captain was present at our evening worship in Chinese: several others also frequently peep in upon us: so different is the worship of the true God from that of their idols, that they have little conception of the former. They appear like children around us at such times. In giving thanks at meals, the captain often interrupts us by talking or laughing.

Monday 11th. Still moving slowly with a

westerly wind: perhaps we make twenty miles a day.—Heavy swell against us. Weather fine. Therm. 90°.—This being the 8th day since our departure from Singapore, an extraordinary and liberal offering was made to "*Ma cha po*," the tutelar goddess of the vessel.* The man first presented at her shrine tea and sweetmeats, accompanied by many humble prostrations; and then, bringing forth a bason of rice, plums, and sugar candy, and placing them on deck, again prostrated himself many times towards the wind. The Tae kong beat the gong during the several acts. Afterwards, all these dainties were placed before "*Ma cha po*," but, the ruddy and portly queen of heaven having no appetite, the whole was soon carried off and devoured by the men. Alas! the folly and stupidity of idolators; we have often spoken to them, and tried this morning to turn the Tae kong from such vanities, but our words seem as idle tales! One of the sailors, wishing to justify their folly, shrewdly pretended they were worshipping "*Sin tëen*," i.e. the God of heaven.

* Tradition of "*Ma cha po*:"—She was a celebrated lady and heroine *in days of yore*. One day, sitting in her house, she had a vision or dream, and beheld her brother in imminent danger of his life on the sea. She immediately rushed forth to the sea shore, and saw him in great peril, ready to be shipwrecked. Then boldly plunging into the water she swam to him, and by her great strength rescued him. For this heroic act she has been canonized, or rather deified, for her common appellation is the "*Queen*" or "*Mother of heaven*." She is a favourite with sailors, being usually found on their shrines, as a ruddy, portly lady, sitting at ease in a two armed chair, with two guards, right and left, in a rushing violent attitude, and of a fierce aspect, more like furies than men.

A while after, we had our worship in the cabin, before the idols, the Tae kong, and Hwuy teoh (or sailing master) being present. After singing the 104th Psalm, we prayed for a fair wind, and entreated the Lord to have mercy on this people, and enlighten their understandings to know and fear Him, who alone "holdeth the winds in His fists." It is extremely affecting, and often makes us shudder, to see a fellow creature bow down before such vanities daily. On the present occasion, the man put his forehead in the dust not less than twenty times! His countenance bore witness to his degradation, for he had a fixed and stupid look!

12th. Noon. All have been on their *watch towers* looking out for land, and some have at length caught a glimpse of it. Each is elated with the spirit of discovery, and a cheerful air is diffused over the whole crew. The land is a good distance to the west, perhaps thirty or forty miles. The top of a peaked hill, and a ridge, just peep above the horizon.

1 o'clock. More high land near the coast seen stretching out a-head. While gazing upon this distant land, and participating in the joyous feelings of the rest, my ears were suddenly stunned by the horrid din of the gong. The people are again turned to their folly, and an old man is making his prostrations to the winds and waves; and a liberal oblation of pork, fowls, eggs, &c. is brought out. Huge bundles of gilt and printed paper were successively cast into the sea in a

blaze. *Thus* do this people show their gratitude to the Lord for all His goodness to them ! Alas ! it is vain to talk ; all our words are light as wind in their ears. We can do little more than sigh and mourn over their folly and madness. We grieve also for our own lot, being obliged to witness, from day to day, such abominations, and see the Lord our God dishonoured, and His glory given to idols ! We can well sympathise with David, and say, “ Woe is me that I sojourn in Meshek, and dwell in the tents of Kedar.”

Sabbath, Aug. 17th. 4 o'clock. A squall. Feeling the wind blow cool upon us, I brought out the thermometer, then standing at 86° in the cabin, which only fell 2°. What would our friends in England think of us complaining of cold, and almost shivering, with the therm. at 84°. being 8° above summer heat ?

Had some refreshing conversation together in the evening, as to our future prospects, on entering this new field of labour. We are coming into a land of strangers, where, perhaps, a Protestant missionary never set his foot before, not knowing what trials may await us. If we depended only on human wisdom and foresight, we might, indeed, be dismayed, and full of anxious thoughts ; but feeling that the Lord is with us, and will protect and guide us in all our ways, we can cheerfully commit ourselves into His hands, and cast to the winds every fear, and every troublous thought. Hitherto, we can say, the Lord hath helped us (often wonderfully); and goodness and mercy have

followed us every step of our course. He keeps our faith steadfast and unshaken, so that we can boldly go onward, fearing no evil.

Monday, Aug. 18th. So we are in very deed drawing near to this long expected land ; may it be a land of promise to us ! At sunset came close to the land ; it presents a most singular and picturesque scene on our left. A chain of rocky islands rising up in numerous sharp-peaked minarets and blunt turrets, having altogether a most fantastic appearance. On discovering these well known land marks, the men were overjoyed, and surprised, at finding they were so near home. They, as well as we, have come unexpectedly hither ; even our old Hwuy Tëôh, the most experienced of all, was not aware of being so far advanced. Soon after first making land, at noon, our course was altered to N. and ever since we have been running before a fine breeze, with all sail set, five or six knots an hour. Truly we have great reason to praise the Lord for all His goodness ! The people, as usual, expressed their joy and gratitude by giving a double portion to their gods ! But at our evening worship below, we witnessed a more pleasing, and triumphant scene. The captain, and several others, joined us in reading the 106th Psalm. Gutzlaff suddenly rose at the end of this spirited and energetic song of praise, and with peculiar vehemence of manner, commanded every one to kneel down, and praise the God of heaven, for His mercies ; instantly, as if moved by a sudden and irresistible impulse, one and all were down

upon their knees, and Gutzlaff poured forth a strain of impassioned praise to the Most High, and in the name of all, gave thanks for His preserving and tender mercies to us, during the voyage. It seemed, indeed, as if the mighty Spirit of the Lord was present, and moved every heart, so that each one, Christian and idolator, acknowledged His mighty power, and bowed beneath it. They have often been present on recent occasions, listening attentively, and paying a sort of outward respect, but never before heartily joined with us, by bending their knees before the most High God.

Tuesday 19th, 8, a.m. Still moving briskly before a fresh favoring breeze. The islands seen last night are far in the rear. A beautiful group on our right with ranges of misty mountains in the back ground on the opposite coast, have an interesting and varied appearance, and remind me of the scenery in the straits on the other side of the peninsula. A few islands appear also on our left far to the west.

Wednesday 20th. Entered the Meinam before a gentle breeze and flowing tide last night at sunset, and dropped anchor just within the mouth of the river. Two or three praûs lying at anchor, waiting to go out. Low land on every side. The Meinam is here from one and a half to two miles wide.

8, a.m. Hove and ran gently up the river three or four miles, when we came to anchor at ten opposite Packnam, a large straggling village on the right bank of the river, much like a Malay

one. There is a wall of apparent fortification on each side, and on the right a small circular fort built in the water 100 yards from the shore.

We were detained for passes till the following morning. There being apparently some demur respecting ourselves, and the Governor wishing to see one of us for further satisfaction, my companion paid him a visit this morning, and was received with much respect. Excellent tea and fruits were brought out, and, while he was invited to take his seat near the *great man*, and conversed freely with him, the rest, including the mandarin officer, and the captain of the junk, sat silent at a distance.

The whole of our crew paid three dollars each man, on entering Siam, and had a sealed thread put round their wrists, which they must continue to wear as a badge and acknowledgement of their having paid the money. The Chinese residents in Siam are all subject to this poll tax, which is re-collected triennially from old residents.

Saturday, August 23rd. In the afternoon, ran up to Bangkok before a fresh breeze. Opened the city suddenly at two or three miles' distance. In approaching the capital, the scenery and dwellings, on each side, become more varied and beautiful. A temple, somewhat like a village church, standing on the bank with a few light elegant houses, half shaded by the foliage of trees, has a very rural and lovely appearance. Canals, or small rivers, branch off from the river at intervals running into the country, each opening a beautiful

vista with its grassy banks and bamboos waving over the stream.

The city gradually improves on advancing into it. The banks of the river are chiefly inhabited by Chinese. Dropped anchor in the midst of the city about sunset. Soon after, heavy, dark, and thick clouds hung over us—a fit emblem of the moral darkness which covers this people. In the midst of the gloom, however, we could not avoid lifting up our hearts with joy and gratitude to the Lord, for having at length brought us in peace and safety to this long desired place!

August 24th. My companion went early on shore, and saw the owner of the junk, a respectable Chinaman, who kindly offers us two rooms in his house. I called on Mr. Hunter, an English merchant, and went with him to the captain of the port, who is head of the Christians, residing in what is called the Christian Campong, a wretched filthy place! He speaks a sort of Portuguese-English. We all went together to the Phra Klang and found him sitting on a bamboo platform, in the corner of a carpenter's shop, contiguous to his house! Mr. Gutzlaff was already there. The captain, who interprets, with several other Catholics, sat crouching behind us like dogs.

Some of the Romanists whispered we were bad men, worse than heathen! believing neither in God! heaven! or hell! A bitter spirit was evidently working against us in the breasts of *these self-called Christians!* and we heard that

they had been previously much troubled at our coming hither. The Phra Klang however seemed to pay little regard to them.

We stayed about half an hour and parted with him in a friendly manner, apparently quite satisfied with our character and intentions, and willing for us to reside here.

The Buddhist priests seem to be here a numerous tribe; multitudes are every morning, soon after day break, moving about in their boats on the river from house to house, begging rice.

Monday, 25th. Took out some books, and entered upon our labours amongst the Chinese; and every where had a kind and welcome reception. Met with several Hainam people. In one house we found a gospel and three tracts, which had been brought from Canton.

Bangkok, capital of Siam.

Sept. 1st. 1828.

DEAR —

I now give you a letter from the capital of Siam. The Lord has, at length, brought us in peace and safety to this place, which has long been the desire of our hearts, and the constant subject of our prayers. We came in a clumsy, weather-beaten junk, from Singapore in fifteen days, and were mercifully preserved amidst the perils of the deep, and of the stormy winds. We arrived in good health and high spirits, and had a free and joyful entrance into this heathen kingdom. The Lord gave us

favour in the eyes of this people, and provided us with a comfortable habitation amongst strangers. How can we be insensible to all the goodness of the Lord? Could we, for a moment, lose sight of Him, and be forgetful of all His tender mercies, the very boards of our cottage would have a tongue to cry out against us. Oh! if you have not yet tasted that the Lord is gracious, nor experienced the feelings of a child of God glowing in your breast, let me now entreat you to be reconciled to Him through the precious and all-atoning blood of our compassionate Redeemer. Fear the Lord, for there is, indeed, no want to them that fear Him. We sought the Lord, and trusted in Him, and have not been ashamed. He hath magnified His mercy towards us, and shown how great is His loving-kindness to them that fear him. Come, then, and join the little company of Zion's travellers; though the way may be rough, and lead through a wilderness, remember that the Lord is our guide and our shepherd. He led Israel of old as a shepherd leadeth his flock, and carried them in his arms, and fed them with bread from heaven, and gave them drink out of the flinty rock. Let me once more repeat the invitation, in the words of Moses, to Hobab, his father-in-law, saying, "Come with us, and we will do thee good, for the Lord hath spoken good concerning Israel." Ever since I left my country, home, and friends, I have experienced much of the Lord's goodness, and have often been constrained to make mention of His tender mercies;

and I may now say that His loving-kindness seems to have been increasing at every step of my course. It is the feeling sense of this goodness that now makes me so urgent with you. Perhaps you will say this is more like a *sermon* than a *letter*; well, I trust you will bear with me when writing on a sabbath, and yourself the only *auditor*.

Through the kindness of our friends at Singapore we were sent out loaded with provisions, wine, &c. almost sufficient for a voyage to Europe. Two ladies were especially kind to us, and took much trouble in seeing us *fitted out* properly. One of these, Mrs. Caswall, a woman of a meek and amiable spirit, whom I have perhaps mentioned to you, made us two little purple silk bags, full of various little trinkets, intended to help us on emergencies, to stitch up a hole, or put a patch on our clothes. Gutzlaff, I believe, has some little skill in these matters, but I fear Mrs. C's. kindness will be lost on me.

Our voyage up the Gulf of Siam was as interesting as most I have had. Having neither chart, quadrant, chronometer, log, nor any mode of reckoning, to direct our course, we were obliged to run up in sight of the coast of the Malay peninsula almost the whole way. The tediousness, however, of this primitive mode of navigation was amply compensated by the beauty and variety of the scenery. Our course often lay through groups of verdant islands and islets, interesting to the mind by their diversity of form, size, and beauty.

On the main land, double and triple ranges of hills, with blue misty mountains in the back ground, towering to the clouds, elevated the mind from the contemplation of what was simply beautiful, to nobler objects, that filled the imagination with thoughts of grandeur and sublimity. We had several severe squalls of wind, with thunder and lightning, which were occasionally awful and alarming to the crew; however I had little fear, except one day, about noon, when the heavens assumed a dismal and terrific aspect, and all on board were apprehensive of being overwhelmed in an instant. Every one seemed panic struck, and with a fixed gaze upwards waited, in anxious suspense, the result; but just at the moment when we looked for the worst, the dark canopy of clouds broke and passed away. Brother Gutzlaff was once or twice in great fear, particularly in a heavy gale during the night, which put our old crazy junk to a sore trial. The *mainmast* and *rudder* had to be strengthened next morning by spars and ropes, and the huge mainsail, rent from side to side, was to be patched up. All the while this storm was upon us, I was soundly asleep in the after cabin, along side the idols, and knew nothing of it till Gutzlaff's woeful countenance, and the shattered state of the vessel, revealed it. The Lord, however, brought us safely through all dangers, and quickly to our desired haven, for when we thought that we were several days' sail from Siam, we suddenly found ourselves close upon it. The crew were overjoyed on descrying the well-

known land marks, and surprised at finding themselves so near home. Gutzlaff's heart beat with joy, and in the glow of grateful feeling exclaimed, "The blessed angels have carried us hither."

We entered the river with all sail set, before a favouring breeze and flowing tide, but soon came to anchor for the night. Our progress, subsequently, up to the capital, was slow, not being able to reach it till the evening of the fourth day. We had, however, a good opportunity of observing the country. The Meinam is a noble river, meandering smoothly in a serpentine course, varying from a quarter to a mile and a half in breadth, and so deep that the largest ship may come up to the capital, if once across the bar. On entering the mouth, we leave the high lands and mountain scenery behind us, and the whole country up to Bangkok, on both sides, is quite flat; now and then we caught a glimpse over the open clear ground, at some distant mountains, forming part of a chain which runs up, some hundreds of miles to the north, forming the left barrier of the expansive and fertile valley of Siam.

Both sides of the river are covered with dense foliage of trees and shrubs of almost every species and variety common in the east. The whole country being in a half cultivated state, the fruit trees are every where mingled with the jungle, which, on such a fertile soil, is constantly struggling for ascendancy. We noticed many beautiful flowers sparkling, in bright colours, on the banks. The soil is so deep and rich, that it only

requires to be cleared of the thick tangled forest, to convert it into a garden of delicious fruits, adorned with brilliant and fragrant flowers. On either hand, are numerous habitations, so close together, and extending about forty miles up to the city, as to have the appearance of a continuous village. The houses, or rather cottages, are shaded by trees, that often prevent them being seen. But what mainly gives life and spirit to the scene is, the vast number of boats and canoes, of all sizes, constantly in motion on the river, some paddled by a single person, scarcely longer than himself, glide over the surface like an arrow. The Siamese are an aquatic people, and very dexterous in the management of their boats; the women being equally clever as the men with the oar or paddle, and even the children seem to inherit the same genius from their parents, and very early display their skill. I was amused in seeing a woman at the stern of her boat, paddling, and directing its course, while, in the fore part, her infant, supported by a girl, was working a small paddle in the water, and smiling at its own cleverness.

On approaching the city the bustle increases; all is life and motion; hundreds of boats are seen moving in all directions. A long line of junks, anchored close to the city, was a familiar and pleasing sight to us. Advancing a little further, half-a-dozen ships opened upon us, and exceedingly cheered my spirits; I felt as amongst friends, and could imagine myself at Singapore or Calcutta.

Before clearing the line of junks, we were hailed by the ringing of a gong on board of one of them, belonging to the same person as our own. When they had given us a short and merry salute, one of our men mounted the poop with his gong, and returned it as merrily. This was repeated alternately, by each, several times; and the hearty "welcome home," thus given to our crew by their friends, was felt in our breasts, and we were *weak* enough to think it an auspicious omen on entering this strange heathen city. The gong was never before half so musical in my ears, for it is usually the prelude and accompaniment to the worship of their abominable idols, and had so often rung in my ears during the voyage, that I abhorred it more than the most dismal funeral knell!

We ran up almost to the midst of the city, and dropped anchor about sunset on Saturday night. "Here we are then, (said we) in this heathen country, unbefriended and alone, in the midst of strangers, and idolators!" But we had *one friend* to whom we could look with confidence. The remembrance of His past goodness, and the prosperous voyage He had given us, scattered all fears and gloomy forebodings, and filled us with grateful, joyous feelings, and called forth praises to our gracious Benefactor. Next morning, we were summoned before the "Phra Klang," *the minister of foreign affairs*, who ranks third amongst seven ministers of the king, but actually the most important of the whole. We met with a kind reception, and had a long and familiar conversation

with him. We found him, not enthroned in a splendid hall of audience, but sitting on a bamboo bench, in the corner of a carpenter's shop, with nothing on but a common Malay sarông (or sash) round his waist. We gave him the English salutation of a bow, and sat down on a side bench.

Having some difficulty in getting settled, the Phra Klang, in a subsequent interview, promised us a house, which he was building, if we could wait till it should be finished, but advised us, in the mean time, to get a *floating house*, a term very appropriately given to many by the river side, floating on the water, and moored to the bank; and so be at liberty to move when we pleased, and cast anchor in any convenient part of the city. But we unexpectedly met with a kind friend, who put an end to all our disappointments. The Portuguese Consul, Sigr. Carlos de Silveira, sent his secretary with a polite invitation to call upon him, and kindly offered us the use of a small wooden cottage close to the river. Here we are now very comfortably settled, in a little airy cabin of two rooms, pleasantly situated both on land and water, and retired from the bustle of the city, which we can visit at any time of the day in our small boat. Our furniture was, at first, scanty, and we cannot yet boast of a chair, but were quite as well off as the prophet Elisha, in the room prepared for him by the Shunamite woman; for we had not only a table, a stool, and a candlestick, but a bed which our worthy host had already provided. He has been daily adding little articles of convenience and

comfort, and is, indeed, increasing in his kindness to us. He invited us to take our meals with him for several days, till our cooking place was prepared. He has resided here eight years, and is intimately acquainted with the country, and all classes of its inhabitants, and consequently is a most useful guide to us. His accurate and extensive knowledge, not only of *this*, but of almost every country of the east, has often surprised us. He was born in the Brazils, has travelled much, and resided in many parts of the world. Though a member of the Romish church, he is no bigot, nor friend of the Pope, and is liberal and intelligent.

The capital of Siam is a large, but not very magnificent city, at least to an European eye, consisting mainly of *leaf-roofed* wooden cottages, extending five or six miles on both sides of the river; and would, if divested of its numerous temples and palaces, appear to be only a city of thatched houses to a plain Englishman. Many of these heathen temples glitter in gold, and cast a glaring tinsel splendour over the meagerness of the city, numbering, perhaps, not less than two hundred in all. The inside of these temples often forms a striking contrast to their outward appearance, many of them being as filthy as pigsties! The streets and roads are almost impassable, from dirt and mud. The Siamese are an indolent people, seldom displaying any energy, except on the water. The men are particularly lazy, and leave all the work to the women. The wife seems to be the slave to the husband, whom she has often to support, feed,

and nurse. The women manage all business, being merchants, shopkeepers, &c. As they usually go half naked and crop their hair close like the men, you may easily imagine they present no very comely appearance. The men are tall and slender, well proportioned, have good features, and are much handsomer than the women. The Siamese are extremely fond of ornaments, and almost cover their children with gold and silver chains, bracelets, and headpins; their little hands and feet are often loaded with them.

We have entered on our labours and find abundance of work, which is daily increasing. There is a craving demand for our books; sometimes we are beset with crowds and almost torn in pieces for them. Our medical skill was soon put to the test; already we have as many patients daily as an ordinary parish dispensary, and through the Lord's blessing have been very successful. We thus gain the confidence and good will of the people. The lady of a Chinese mandarin, whom we had attended, sent us a liberal present of delicious fruits on two loaded silver trays. Another person brought us some large incense candles to burn before our God in worship—ignorantly supposing that we needed such things as they deemed essential in idol worship.

Thus the Mission for the first fortnight wore a promising aspect—our labours were daily multiplying and extending, and a remarkable desire for the books became more and more prevalent. But these things were too good to last long, for the

subtle and malignant adversary cannot be an idle spectator, and suffer the good work to go on so prosperously in *his own dominions* without making an effort to put a stop to it. An alarm has accordingly been sounded; absurd and malicious charges are secretly brought against us, and industriously spread abroad. We are said to be in league with our own government, and come into the land as spies, to gain the Chinese over to our religion; and then the English will come and join with them, and take the country from the Siamese! These things soon got to the ear of the king. He caught the alarm, and ordered the books to be instantly translated, that he might know their contents. It was soon publicly, and officially declared that the king found nothing bad in them; nothing against the country or the laws. There was much indeed about our God, and nothing in favour of theirs, yet this *defect* formed no ground of accusation against us. The alarm however was not yet allayed, fear and suspicion having once crept into the breast, they were not easily got rid of. A sad disaster happening in the palace at this critical juncture, our coming hither was said to be the occasion of it. The circumstance was this—some licentious Talapoins, who swarm about the palace, had secretly got into the Royal Harem—an uncle of His Majesty and a prince being also in the plot—four hundred of the Talapoins were put in irons. An edict was issued prohibiting every one from receiving our books under a severe penalty; some say of death! and

minions of government were ordered to take away those which had been given; a great many were actually seized and taken violently out of the hands of the people, and sheet tracts pulled down from the walls of the houses. Mr. Silveira also was censured for having taken us into his house, and ordered to turn us out at the peril of incurring *their displeasure*. Mr. H. was requested by the Phra Klang to take us out of the country in his ship, on returning to Singapore. We thought it now high time to bestir ourselves. The Consul being a little alarmed, and not knowing what was coming upon him, we resolved that he should not suffer on our account, and therefore immediately locked up the house, gave him the key, and went to reside with Mr. H. a few days.

We had soon an audience with the Phra Klang, desiring to know the reason why we were thus treated, and about to be banished from the country, without having in any wise offended. We presented at the same time a petition, drawn up in Chinese and English, setting forth plainly our intention in coming to Siam, our good will to the king and his subjects; and requested that a hearing might be granted, and that we might be suffered to answer our accusers face to face. We requested the Phra Klang to put the petition into the hands of the king, but he declined, and thought it quite sufficient to talk over the matter with him. He had nothing to say against us, except that we made too great a stir amongst the Chinese by the books. We told him we were as much averse to

mere noise and stir as himself, and thought, after the novelty of the thing had passed away there would be very little stir made. We appealed to the treaty, recently made, as affording us protection till it could be shewn wherein we had offended; and requested a written document to be given to us, if they persisted in sending us away, stating the cause of our banishment, in order that we might shew it to our own government, and so give a proper account of the whole affair. We claimed also an equal right with the Romish Padres, who reside here; and thought it but fair and equal that they should also be sent away if we were obliged to go. We did this, because we are persuaded these *Catholic Christians* are *secretly* our worst enemies, and perhaps at the bottom of the whole matter. The Phra Klang however felt no inclination to gratify this request, and was more willing to compromise the matter with us. He saw no reason why we should be obliged to leave the country, and only requested us to keep a little more quiet, and be *more sparing* of the books; in this respect we should do well to imitate the good Padres, who *remained quietly at home, making no uproar* amongst the people. We left the Phra Klang apparently on very good terms, without giving any promise to follow the example of these *Missionaires Apostoliques*.

We returned to our little cottage again at Mr. Silveira's earnest request. Even the very morning after we left, he sent us a polite note, saying he had passed a restless night, upbraided himself for

having treated us so shamefully and cruelly, and urged our immediate return, being determined to brave the worst from his enemies. Thus the matter ended. Since then, we have been quietly pursuing our labours within doors, thinking it prudent to refrain a while from going abroad, which would indeed be rash and useless, as the vultures are still hovering and ready to seize upon every morsel of the bread of life, that may be given openly to the people. As the rainy season has now set in, and made the streets and roads impassable, we could do little if permitted to go out freely. There is also abundance of work at hand; multitudes of poor sick people daily crowd our little dwelling, craving our assistance. My fellow labourer is often busily employed amongst them from morning to night, and the Lord has greatly blessed his labours: many important and rapid cures have been effected: the poor people are generally very grateful and shew it by numerous little presents of fruits, and sweet meats, and most of them take books, carefully wrapping them up and concealing them from their enemies. In this way the books are getting quietly abroad; knowledge is secretly spreading like leaven; and the Lord may be carrying on His gracious work just as effectually as before, subverting all the malice and craft of His enemies. It is pleasing to observe that the Royal edict is but little regarded by them. After a while, we hope the ferment will be quite allayed, and we shall be suffered to resume

our labours abroad and to reconnoitre the whole place.

Wednesday, Oct. 1st. A few days ago a *secret intimation* was given us, (coming from the Phra Klang,) that we were likely to suffer after Mr. H's departure, (who is preparing to sail). We went to the Phra Klang to know the meaning of this, and were referred by him to the second Phra Klang, who received us well, and seemed willing to befriend us. He understands the Chinese, and therefore Gutzlaff explained to him in that language, the nature and extent of our labours amongst the people; and pleaded the *necessity* of our stay on account of the wretched condition of the multitudes of sick—in short he preached an impressive sermon before him, and several others, who were present. We agreed to meet him two days after, at the Phra Klang's, but were prevented from going, as well by crowds of people that flocked to us, as by strong winds blowing down the river, making it extremely difficult to get up in a boat.

On Sunday evening, expecting to go before the Phra Klang next day, we sought the Lord together in prayer, and had a fervent spirit granted to us. We earnestly entreated the Lord to arise and help us, and plead His own cause, and maintain His work amongst the people. It was indeed a refreshing season; we felt much emboldened and strengthened in the Lord; and had a gracious assurance that He would not suffer His own work to be hindered. The increasing multitudes that crowded to us next morning, and yesterday,

(Tuesday,) afford a sure token that the Lord has abundance of work for us in this place. Yea, it seemed as if He had spoken with an audible voice to us, saying, "fear not—go on—behold the work is before you." The poor people were exceedingly grateful; many came to say they were restored, and returned thanks; presents of fruits, cakes, &c. poured in upon us in greater abundance than ever, so that we scarcely knew what to do with all.

A poor blind man, residing on the premises with us, came in early yesterday morning, much delighted that he could see a little, expressed his gratitude to the Lord for His mercy, and exhorted two or three others in the room to pray to "Tien kong" (the Ruler of heaven) for help.

A respectable Chinese came a few days ago, lamenting his being enslaved by opium smoking, and wished for a remedy against it. Gutzlaff gave him a dose of tartar emetic mixed with a little opium. A day or two after he returned, rejoicing that he was now cured of his love of opium, and had got an aversion to it. He brought a duck in his hands for us as a token of his gratitude!

Another coming on the same errand, the same simple expedient was tried with him.

A man came one day, and with much simplicity and earnestness asked Gutzlaff, "Is this Ayso" (Jesus) come with you?—or, will he come?—or, is he now here?—or, are you the person?" Gutzlaff answered no, I am not "Ayso," but He is come hither, for He is "Tien kong," and is every where.

Oct. 3rd. A great number of eye patients,

perhaps thirty or forty in all. Some with slight affections of the organ, others totally blind. Many of these complaints are the sad consequences of the excessive vice and debauchery which prevail extensively here, more especially amongst the Tay chew men in Sam pëen.*

The blind man mentioned before, comes regularly and manifests a grateful spirit; frequently utters a short prayer and gives thanks to "Tien kong" for the medicine given to him by us, and implores His help and blessing.

Friday 4th. A very busy day. The room was crowded for many hours together. Mostly Tay chew men from Sam pëen, the place of vice and misery. It seemed as if all the poor forlorn beings, that could be found, had been gathered out of the streets and brought hither, full of sores and wretched with disease!

One sick person was carried in a basket on the shoulders of two others. Another, apparently at the point of death, was brought by his friends in a boat, lying on a bed at the bottom of it.

We were a little pestered with some respectable looking persons, who came apparently on no other errand than to see what was going on. One man, of some authority with the Chinese, came in a rude manner and was intrusive. At first, Gutzlaff spoke rather sharply to him, but, afterwards brought him into our private room, and *made* him sit down to dinner with us. He evidently wished to alarm us; but we spoke to him plainly and boldly,

* A part of Bangkok inhabited chiefly by Chinese.

showing that we had no fear in a righteous cause. He left us apparently in a very different spirit from what he manifested on coming.

Saturday 5th. This has been a sweet and peaceful day to us. The gracious presence of the Lord seemed to be sensibly felt! The people came not in turbulent crowds, as yesterday, but very orderly, and went away quietly as soon as helped. A cheerful and grateful spirit pervaded every breast, and many came to announce the good news of their recovery. About twenty were discharged cured. Most of the sick people gladly took books with them.

A respectable young Talapoin, of Chinese extraction, called and introduced himself very politely, saying he was desirous of forming our acquaintance, being engaged like ourselves in the same good work of "cultivating virtue amongst the people." He took a dose of medicine for a slight complaint, and, at parting, said he would repeat his visit soon. Another rather respectable person, sat and read the books a good while, commended them to the people, and spoke very friendly to us.

Is the enemy assuming a milder and more conciliating tone? These, and a few other things which we heard to day, seem to indicate a different spirit from what has hitherto prevailed. We have a good hope that the Spirit of the Lord is beginning to move the hearts of the people. Frequent expressions of gratitude fall from the lips of these poor wretched heathen. The blind man

before mentioned, often elevates his hands, and turns up his dark eyes towards heaven, breathing out a short, but fervent, prayer to "Ayso Tien-kong," "that He would pity and help the poor blind man !" One man, in his simplicity, asked if Jesus himself was come hither ? (Ayso kake lae ?) On another occasion, three persons exclaimed, "Jesus is come !" Uttering a truth, while ignorant of its full meaning. The poor people are frequently reminded, that it is through the power of Jesus, the Saviour, they are healed. This, and the frequent recurrence of the Redeemer's name in the sacred Scripture and tracts, has made them familiar with His character. It is amusing to hear them talking amongst themselves about the Saviour, and the various singular opinions given of Him, in their simplicity and ignorance.

Last night we had a sweetly refreshing season in prayer together, and pleaded earnestly with the Lord for His favour, and abundant blessing upon His work, and that He would restrain His enemies. Surely He hath heard us, and sent a rich blessing down ! Let all the praise and the glory be His.

Sabbath, Oct. 6th. Another busy morning.—We were not able to take breakfast till after ten. The very dregs of the streets were again poured forth. The place was crowded with poor miserable beings, almost eaten up with disease, and covered with sores ! most of them the wretched victims of that baneful disease that follows the footsteps of vice and debauchery, and has made

dreadful ravages in this city. A poor impotent man, who has been five years afflicted with disease, was brought this morning, and laid down at our door by his friends, with his mat (or bed), and cooking utensils, evidently intending to abandon him, and cast him upon us. We remonstrated against this hard-heartedness and cruelty, but in vain ! Having half-a-dozen sick people already on the premises, whom we have taken in, on account of their wretched and forlorn condition, it was inconvenient, at present, to receive any more.

Monday 7th. The place was crowded all day, so that Gutzlaff had scarcely a moment's rest from morning to night. The respectable young Fokien Talapoin called again in the same polite and frank spirit, but, from some plain-pointed questions he put to us, we suspect he has something further in view than what was apparent at first. He took a little medicine, and said he was deputed by the head Talapoin, who is at present unwell, to solicit our assistance.

Tuesday, 8th. All the forenoon, chiefly Canton men visited us ; one half of them merely wanted books. In the afternoon, mostly old patients, Tay chew men. To day, no cheering tidings of restoration, but rather complaints ! The healing waters are for a little while still. The Lord is pleased to withhold His power, now and then, to convince us that the work is His own ; and that without Him all the medicines and human skill would be little worth. We have often remarked, as to day, the regularity and order with which the

people come to us :—those of the same province coming together on a particular day, or time of the day, as if by mutual consent. Thus, for instance, one day we have chiefly Hainam men ; the next, Canton ; the following day, Tay chew, or Fokien men. And, in like manner, a similar classification, as to diseases, is very observable. One day, we are crowded with the wretched victims of that baneful disease, which swallows up thousands in this city ; the next, chiefly rheumatic patients ; the following day, a wretched squalid group of blind, lame, &c.

Thursday, 10th. Still crowded with sick people : yesterday, and this morning, there was scarcely room for a person to move amongst them. Three other opium smokers have just been, requesting an antidote against the pernicious habit. In all, we have now had more than twenty such patients, and Gutzlaff's simple remedy, under the blessing of God, seems to have been effectual. The opium, mixed with tartar emetic, produces nausea, and subsequent aversion to it. An old woman, nearly eighty years of age, almost totally blind, came this morning for medicine to restore her sight ! Gutzlaff's excuses were all in vain, the old woman would not be satisfied till he made her up a little eye water. Several others, old men and women, have been before, seeking a remedy against this natural infirmity of declining age, in full persuasion that a cure might be obtained. The faith, indeed, of all, old and young, is so great, that no disease is supposed beyond the power of our medicine.

Two European sailors, belonging to an American vessel, ill with dysentery, applied for help two days ago, and being no better, have come to reside on the premises, to be near at hand. We have had a great number, fifty or more, in all stages of this disease—some almost reduced to skeletons—and have been very successful in treating them. Not one case has failed; and, generally, they have been restored in two or three days, even after having suffered under it six or eight months, and after having tried Chinese or native doctors in vain—a sufficient evidence of the presence and blessing of the great Physician!

At evening prayers, the interesting young man, reformed from opium smoking, who has frequently visited us, came in with a companion, and joined us, kneeling down to worship the true God, and to praise Him for His great mercy to him. His coming was quite unexpected, and voluntary. He manifests a very amiable spirit, and apparently is much impressed with the mercy of God to him.

Friday, 11th. A pleasing and interesting day. From morning to evening, the room was incessantly crowded. Many cheering signs of the Lord's presence and blessing! A good number (apparently in a right spirit) have come for books. Our stock of the bread of life is rapidly diminishing; much more so than when we were permitted to go out, and had the full range of the city. Several have heard of us, and come from a distance for books and medicine; particularly from Juthia, the ancient capital; from Packnam, and from a large

settlement of Chinese in the interior. The Lord gives us much favour with the people; a cheerful and grateful spirit is apparent in most of them. Presents, of various kinds, daily pour in upon us, in such abundance, that we know not, often, what to do with them. Besides supplying our friends, the poor and destitute sick come in for a share. The goodness of the Lord is, indeed, great towards us. We have all things, and abound; and have need of nothing. Praised be the Lord for all His benefits!

Saturday, 12th. This morning a respectable person (having much the air of a schoolmaster) entered with a party of half-a-dozen, and immediately, in the midst of a crowd, commenced an eloquent harangue to Gutzlaff. "They had heard of his fame, and were now come to implore his help, in behalf of themselves and friends." He then proceeded pathetically to describe their condition while enslaved by opium smoking—the ruin they were bringing on themselves and their families—and their anxious desire to escape from it; and, therefore, pleaded earnestly that he would, in his great benevolence, pity them, and do his utmost to help them, and their hearts would then overflow with gratitude to him. Although there was a turbulent crowd around him, and many others pressing their individual wants, during this oration, the eloquent speaker was no way embarrassed or hindered from proceeding.

To day we unexpectedly received a letter from Mr. Medhurst, dated Triangano, Sept. 1st. He

arrived at Singapore *two days* after our departure, and being unable to get a junk or a ship to take him to Siam, Cochin China, or Camboja, he got on board a small Prâu, coming up the gulf, as far as Sangora ; he had, already, touched at Pahang, and two other places, and anticipated visiting all the settlements on the coast where there are Chinese, and then hopes either to get forward to Bangkok, or cross over the peninsula at Queda, and return down the opposite coast to Malacca and Singapore. This was cheering news to us !

Sabbath, 13th. This morning, before breakfast, four boat loads of women came, amongst them some respectable Cochin Chinese Ladies ; two of them, very intelligent and polite, read the books in the Chinese language very fluently.

Upon the whole, this day has been remarkable for women and children, and also many opium smokers. Gutzlaff has been much refreshed in his labours, and calls it a blessed day.

At the request of Capt. Coffin, commander of an American vessel, I went and delivered a short exhortation to his crew from the parable of "the publican and pharisee."

Monday 14th. To day the great bulk has been rheumatic patients,—many also for books. Two Siamese requested for each a sheet tract to put up in their houses ; on telling them they would be of no use as they could not read them, they said they had friends calling upon them who could read and interpret the tracts for them. Latterly a good many Siamese have been seeking relief ; during

two or three weeks at first, scarcely one came except as a spy.

The Cochin Chinese come daily in considerable numbers, and seem to be an intelligent well behaved people. The females are much more decorous in dress and manners than those of Siam, but too forward and loquacious.

Wednesday, 16th. Chiefly women to day. Latterly, hardly any but Tay chew people; the Hainam, once so abundant, now seldom appear.

Last night, one of the sailors, ill of the dysentery, died, and we have just seen his mortal remains laid in the grave. He was a serious well disposed man, and we have a good hope that he died in the faith.

His shipmate is almost restored; another (the most dissipated of the crew) has come with the same complaint.

In the afternoon, accompanied Captain Coffin within the city walls to see the *cavalry*, and elephants, exercised, but were disappointed, none appearing except half a dozen long tailed ponies, mounted by half naked Siamese, destitute of all martial accoutrements. We were amply compensated however by the sight of some noble elephants, tied up in stalls. I was much struck with the gigantic size and strength of most of these animals; all that I have seen in England were but as a calf to an ox, compared with them. We entered a large splendid pagoda crammed with idols. The principal part consists of a large quadrangle with a lofty good sized building in the midst, properly

the temple or pagoda. A number of other buildings and pyramidal spires are scattered round, so that the whole covers an area of perhaps two hundred yards square. On each side of the quadrangle are galleries, or cloisters, with rows of gilded *gods* and *goddesses*, seated, bearing such a family likeness that all appear *brothers and sisters*, and the whole family, great and small, young and old, male and female, numbers probably from five hundred to one thousand ! All were gilded, and most of them scantily clothed with the yellow costume of the priests. One, of colossal stature, had a room to himself, where he stood erect, perhaps thirty feet high.

Was much pleased on finding in this courtly part of the city a fine well paved road, smooth and clean, running outside the walls of the palace several miles in circuit. On either side is a wide strip of fresh grassy turf, giving the whole a lively rural appearance. In this neighbourhood are scarcely any buildings but pagodas, palaces of princes, and elephant stalls. After wading along the muddy roads, which pervade almost every other part of the city, it is delightful to tread these clean spacious streets.

To day we were present, a few moments, at a festival made by a Chinese neighbour who is building a junk. The keel and a few bottom planks were already laid, and this was chosen as an auspicious day for nailing them. A feast was given to the workmen, and a liberal offering of sweet meats and other dainties prepared for the *gods*,

and elegantly set out on two tables covered with embroidered cloth. The stem and stern of the vessel were decorated with garlands and various coloured flags. On remonstrating with the owner on the folly of such wasteful profusion to the idols, instead of manifesting his gratitude to the God of heaven, he pointed upwards to the sky, and said they were worshipping "Shin tien," and for further evidence directed us to the offering. Going near to inspect the tables, we were not a little surprised at seeing on each a tablet with "Shin tien" inscribed in golden letters, and ascriptions of praise and thanksgiving to Him beneath; thus mixing up, like the Cutheans, the worship of the one true God with idolatry. The owner has been with us once or twice, and like many others has got some vague notions of the truth, and is willing to shew at least outward respect to the Lord of heaven. They waited till half after one, as the fortunate moment for fixing the planks, when instantly the gongs resounded, and several, flourishing their hammers, quickly riveted the nails. Had any other hour been chosen for this important work, the fate of the junk would have been hazardous. More especially, had the *baneful hour* of eleven in the forenoon been unhappily selected, the vessel assuredly would soon have come into imminent peril! Thus the votaries of idolatry and superstition are continually in the bondage of fear. They were much surprised to hear that we Christians, had no fortunate or unfortunate days, but esteemed all days alike. In the evening, four of the workmen came to

us for books. This was cheering and encouraging after witnessing so much of their blindness and folly. May the Lord enlighten their minds, and lead them to the knowledge of Himself!

Saturday, 19th. Many women and children, and opium smokers. Several inquirers for complete sets of the Old and New Testament. Some of them have already read detached parts and tracts, and gained some knowledge of the truth.

An old man presented a letter, in which he said he had read some of our books and approved the doctrines, and requested further instruction from us. Two other persons came this evening from Kun cha se, a place in the interior, at two days distance, where are several thousands of Chinamen employed on the sugar plantations. One of them was of a peculiarly modest pleasing spirit, and very intelligent. He had read the books with great pleasure, and had been led to reflect much about "Sin tien," the true God. The knowledge he had gained in so short a time was evidently not inconsiderable. The truth appeared to have made a deep impression on his heart, and we felt almost persuaded he had "received it in the love of it," and already rejoiced in the glad tidings of the Gospel. Gutzlaff addressed them both very affectionately and with much earnestness, leading them on in the truth, and exhorting them to a sincere and diligent perseverance in the ways of the Lord. Their attention was riveted upon him all the while, and their animated cheerful countenances bespoke the gladness of their hearts. We have good hopes of both,

look for still greater things from His hands. The man is of a serious intelligent mind, and has read several of the books. He feels grateful to the Lord for His restoring mercy.

To day some of the books were taken from a Chinaman by a Siamese. Not having heard of any seizures for some time past we imagined all was now quiet, and that the poor people were suffered to take the books away without molestation.

Tuesday, 22nd. Several boats came in this morning, with men and women from Kun cha se—the greater part for books.

Our visitors, to-day, were chiefly Fokien and Hainam men, several opium smokers, both Siamese and Chinese. Blind people, of all ages, and both sexes, still come in considerable numbers; three or four may frequently be seen, entering at the same time, led by the hands of friends.

The old Tae kong (or mate) of our junk, who distinguished himself in beating the gong for the idols, called upon us to-day, being very ill of the dysentery. Only a few days ago, he had a severe bruise from a fall, and came for relief. These sore and sudden afflictions may, under the Lord's blessing, bring him to a sense of his folly and wickedness in serving idols. While on board the junk, we frequently remonstrated with him on this subject; but being in health and good spirits, he could then smile at our words. Many of the crew have been frequent visitors. The Chun choo (captain) also paid us a visit to-day. He was in high spirits, and all his fears on our account are now dissipated.

Wednesday, 23rd. We were told, to-day, that the "*E Sin Say*," (Chinese medical faculty) complain of us taking away all their custom. They can sell no medicines.

Thursday, 24th. We went up the river this evening, with Captain Coffin, in his boat, to see the fire-works. The king being usually present on the second evening's exhibition, we expected something peculiarly brilliant. We took our stations in a water house belonging to prince Chroma Th'bet, opposite the palace, waiting the commencement. The prince, being told we were there, called us in, and treated us with tea and sweetmeats. Being much too early for the fire-works, we sat with him till near midnight. On entering, we found him sitting before a rich, but tawdry display of glass and China ware (mostly of European manufacture), arranged on a wooden terraced frame, brilliantly lighted up with lustres, and adorned with various beautiful flowers, particularly the lotus, and a delicate white lily. His mind was quite taken up with these, and similar trifles. He brought out a broad brimmed quaker's hat, and a crimson and gold robe, which had been presented to him by the king. The hat was trimmed with gold ornaments, in the Siamese style, and surmounted by a glittering spiral pyramid. From our previous *sober-minded associations*, we could not restrain a smile on seeing this hat so gaily decked out. Had any of our good *old-fashioned friends* been present, I am sure they would have been not a little astounded in seeing

so plain and important a part of their garb thus converted into a splendid bauble. The jackdaw, strutting in pigeon feathers, was but a small change compared with this.

A young Laos boy played a small English barrel organ most of the time we were there. The prince commanded in the late war against the Laos, and brought away several slaves, particularly children, boys and girls, which he has now constantly about him for attendants, neatly dressed. He has also many Malay slaves, brought from Quedah.

A young prince was there, son of the late king, and at present a Talapoin, apparently of an amiable cheerful spirit, and whose mind only needs cultivation. We found him in the water house, and had a long conversation with him, previous to seeing the older prince, his cousin. He is fond of Europeans, and, on the present occasion, liked to talk with us. He was a good deal taken up with a musical clock, and very curious in examining each of our watches, and seemed desirous of having a gold one. The Phra Klang has a son about the same age (twenty-one), of a like amiable spirit, but of a more serious inquisitive mind. He has some knowledge of mathematics, a turn for mechanics, and is curious about European inventions. Both of these youths bear a good character, and would gladly go to Europe, if permitted.

The fire-works commenced about twelve. A great number of illuminated, airy fabrics, in the shape of columns, ships, pagodas, &c., were suc-

cessively launched, and floated down the river slowly and majestically, exhibiting a brilliant line as far as the eye could extend. After these had sailed away, a fire-tree suddenly sprung up, as by magic, in the middle of the river, covered with leaves and fruit, which soon began to fall off, and in a little while the tree was quite bare. Then followed a furious storm of rockets, and fountains sending up a fiery shower. The whole scene was lively and brilliant, for about an hour, and might amuse children. The evening was calm, and the heavens clear and lovely. The moon, in a full orb, "was walking in brightness," attended by her glittering train of stars, and eclipsed the splendour of all these fires, lighted up by the hand of man. *These* soared and flared for a moment, and then vanished in smoke, while the lights of heaven shone with a steady brightness, and, when the former were all gone out, they still kept their lustre and beauty. Thus, the works of God appear most glorious when man vainly endeavours to vie with them !

Friday, 25th. A very busy forenoon.—Many well-behaved, intelligent people, most of them desirous of books, and the greater part wished complete sets. Several old persons stayed a good while after the bustle was over, and sat down in different parts of the room, reading the books.

Tuesday, 29th. An old man (a frequent visitor) presented us with a long complimentary letter ; the main purport of it was, to borrow money from us ! He has frequently been here, and busied

himself amongst the books, and expressed his desire of becoming a Christian, particularly in a long inflated epistle, written to us some time past, but being of a forward, loquacious spirit, we had little confidence in all his professions, and suspected his motives from the first. He is fond of reading aloud to the people in the room, and of displaying his superior knowledge and talents.

Another person, quite a contrast to the former, called soon after. He never speaks but when absolutely necessary; has a mild, settled countenance, and prepossessing manners; takes much pleasure in examining the books, and to-day earnestly sought for a complete copy of the sacred Scriptures. He has been often here, and interested us by the quiet, serious, inquisitive spirit apparent in his countenance; but being so extremely taciturn, we have gained little knowledge of him. These two persons form two distinct and opposite characters. While the former endeavours, in every possible way, to make himself known, the latter is equally studious to conceal himself.

Saturday, Nov. 1st. A few days ago, on looking over our stock of books, were surprised to find only two boxes left; and on going to the temple this evening to see what remained of Medhurst's books,* were still further surprised, on being told

* Three chests, containing several thousands of tracts and copies of the Scriptures in Chinese, had been forwarded to Siam, in the hope of Mr. Medhurst soon following; which we found deposited in a Chinese temple.

by the Chinese priest that crowds of Chinamen had been, and taken away all the books, two, three, and four, &c. in a hand—not a scrap was left behind. In this way they have been dispersed, perhaps quite as well as by our own hands. We rejoiced that they had not fallen into the hands of our enemies. The royal prohibitory edict has, doubtless, done much towards exciting this craving demand for the Word of God. We shall, probably, be reduced to absolute want before fresh supplies can arrive. Many are still asking for the bread of life, and in a few weeks we shall, perhaps, be closely besieged. Of twenty-seven boxes, (including three of Medhurst's) twenty-five have been emptied, and the books scattered abroad among the people, in little more than two months.

Sabbath, 27th. Spoke to Captain Coffin's crew, on the fear of the Lord, from Ps. ciii. 10. Was pleased on finding the "Cowes Ladies' Bible Association" inscribed by the hand of a lady, in a small pica Bible, lying in the cabin. I have been in very few vessels that had not some interesting memorial of that noble institution, the British and Foreign Bible Society.

Monday, Nov. 11th. During last week fewer visitors than usual. The people, as if aware of our scanty remnant of the bread of life, do not come in such crowds as formerly, yet several have been inquiring expressly for the "Sing chaih"—holy book, and returned empty with regret.

Last night a person presented us with a short but interesting letter, evidently the warm and

genuine effusion of a full heart. His joy in having found the gospel treasure seems unbounded, in which several of his friends also participate. Our own hearts were also set on fire by it, and our tongues cheerfully paid the tribute of praise due to the Lord !

A person of a mild quiet spirit, who has long been attached to us, requested leave to join us at evening worship a few days back. His heart seemed full, and he was much delighted in being permitted to worship "Te kong." This with the presence of the blind man, our constant attendant, deeply affected us, and Gutzlaff's spirit was much excited in pleading for the poor heathen. The same man presented us with some oil to burn in the lamp when reading the "holy book" at night ;—certainly for a much more rational purpose than another person's present,—a couple of candles *to burn in worshipping* "Te kong," after the manner of idolators.

On Saturday, a respectable person suddenly entered the room with a handful of blazing incense sticks, apparently intended to burn before us. Gutzlaff rushed towards him, snatched them out of his hands and dashed them into the river, and admonished the man severely on his folly and wickedness. He was taken quite by surprise at this rebuke, having come, probably in simplicity and ignorance, like the foolish Lycaonians, who wished to do sacrifice to the apostles. Shortly after, another respectable young man came on a secret errand, and put a short letter into our

hands, of a very *different nature* from any we have yet received. He got a decisive answer. We can say with Gallio, we will have nothing to do with such matters.

The two circumstances above mentioned are probably a fresh stratagem of our spiritual adversary. Having failed in his former character of a "roaring lion," he now comes with a smooth face to allure us by his wiles; but the Lord keeps us, and breaks every snare.

Saturday, Nov. 16th. Another person entered the room with lighted incense matches to burn before us! On being smartly rebuked he said he was doing *this* out of gratitude for the holy books which he had read! They do these things in simplicity and ignorance, and are not aware of that *subtle deceiving spirit* which actuates them. It has often grieved us to see the idolatrous servility of the people, while crouching like dogs at the feet of a fellow mortal; and scarcely can we restrain them sometimes from such abject degradation in our presence. This custom is more prevalent amongst the Siamese than any other nation of the east, but the Chinese, and others residing here, particularly the Portuguese, fall into it. The Romish Bishop and Priests accept, if they do not indeed require, this homage from them.

An old Chinaman named Hing, who has been assisting us in the Siamese language sometime, came to reside with us yesterday. We hope now steadily to follow up our first draft, or rough translation, of the gospels from the Chinese into

Siamese. Our other assistant Hom, a Burman, writes from Hing's dictation.

Monday, 18th. Yesterday and to-day a good many visitors, and several inquirers for books, particularly the Scriptures. One person looking through our bed room window, and seeing three copies of the psalter lying for private use, earnestly desired them. Thus they would deprive us of every leaf of the word of God.

This day we had the pleasure of seeing our translation of the first chapter of the gospel of St. John completed in Siamese. Praised be the Lord for His help and blessing !

The following letter, received about this time, greatly strengthened our hands, and refreshed our spirits.

Singapore, Nov. 3rd, 1828.

MY DEAR FRIEND AND BROTHER,

I have just ascertained from Mr. H. that the Phra Klang's vessel will return to Bangkok in a day or two, and I, therefore, hasten to begin a letter to you, in return for the truly welcome and interesting communications you sent us; they reached us about three weeks ago, and filled our hearts with joy and gladness. I could not refrain from retiring to my room immediately after I read them, to return thanks to that dear and merciful Friend who so richly blessed and prospered you. Surely, you could not have a stronger testimony of His approbation of your undertaking, than the various ways and methods by which He has enabled you, after so short a time, to publish abroad the pur-

port of your embassy, and especially in overruling the opposition of antichrist to the furtherance of the Gospel. The translation of the books into Siamese, and the fact of their having been diligently read and examined by the princes and rulers of the land, would, methinks, have amply repaid you for all your labours, trials, and difficulties; even if you had done nothing else. But, doubtless, the Lord hath much more for you to do, than simply to break up the fallow ground. There is a spirit of prayer prevailing, and increasing I trust, regarding the Siamese mission, which gives me great hopes. While at Malacca, Mr. G. H. S. and myself, set apart a day especially for this purpose and much, very much, was I encouraged by it. Mr. G. who had never engaged in prayer publicly before, was prevailed upon, by the urgency of the case, to take part with us; and truly, I may say I have seldom enjoyed the prayer of any one more than I did his for humility and holy wrestling with God. Nor is this the only time that our dear Siam brothers have been had in remembrance by us at a throne of grace: no, in all our social parties we think of you, talk of you, pray for you; and great is our hope and confidence concerning you, that in all things the God and Father of our Lord Jesus Christ will bless, preserve, and keep you. "Be of good courage, fear not, for lo! I am with you alway, even to the end of the world," and to the uttermost parts of the earth. You will have heard before this, that two days after your departure Mr. Medhurst arrived

here; and was, of course, sadly disappointed in not meeting with you. He would have followed you immediately, but could procure no passage, although he made every possible exertion for this purpose.

He, at last, resolved to visit as many of the neighbouring settlements as he could, and accordingly, agreed with the captain of a junk to take him along the eastern coast of the Peninsula, to Pahang, Tringano, &c. and he returned in about three weeks, and gave us some most interesting accounts of his different interviews with the Chinese and Malays. He has consented to have his Journal printed at the expense, and for the use, of our Committee. We thought it desirable thus to preserve such memorials, for our own guidance, as a Committee, in the distribution of books, and also for the benefit of future missionaries. We shall hope to have the same indulgence from you. I fear we shall not have any of M.'s Journal ready for this conveyance to you; but the very next opportunity you may expect a copy. Mr. M. left us about the 15th of October, for Pontiana, and other parts of Borneo, from whence (D. V.) he will return to Batavia.—Your account of your apothecary's shop was most amusing, and at the same time, highly gratifying: and, I trust, it will please the great and infallible Physician both of soul and body, to bless your efforts in this, as in every other, benevolent pursuit. Go on and prosper: truly I can say, with David, that "I wish you good luck in the name of the Lord." Your success, hitherto, in the healing art, our

dear brother Caswall says, is "a good omen for good." He also is a praying physician, and has told me, privately, of many very striking instances of direct, and almost immediate answers to prayer regarding many of his patients. And why should it not be so? "Is His ear heavy that it cannot hear, or His arm shortened that it cannot save?" heal, and do all things? No! We read, "He could not do many mighty works (in a certain place) because of their unbelief." The people of that place would not make trial of His skill, nor trust His power, by faith and prayer.

Mrs. C. begged to have the pleasure of preparing an investment of sundries for you, and has sent a circular round to all the friends of the Siam mission, saying that a box is now open at her house for the reception of all contributions to the said investment. In the said box, too, you will find some papers, pamphlets, missionary registers, and among them two numbers of the *Christian Observer* for 1826, which I send because they contain a curious sermon of Fenelon's, preached before the Siam Ambassador of Paris! It will amuse, and in some parts, edify you. The "*Record*" is quite a new paper, the designs and pretensions of which you will see in the prospectus of the Nos. for January and May. It suits my views and wishes exactly, and will, I think, greatly interest you, especially the accounts of the different "May meetings." My brother-in-law being concerned in it, of course gives it an additional interest to me. But I expect the most interesting part of this cargo will be

Europe letters. Mr. Hunter advises that we send all the letters in a separate packet ; as he would not insure the safe, i. e. unviolated, arrival of the box, in the Phra Klang's vessel.—Caswall has applied to Government for a supply of medicines from the Company's store ; and has, I believe, succeeded. When you write to him next, do not fear to enter fully into your religious feelings and experience, for he values such communications very much ; and is gratified when any one gives him credit for enjoying such topics. There is very little of an interesting nature going on at Singapore, at least in our department. The merchants, no doubt find much, too much perhaps, to interest them. We are expecting the governor general, Lord W. Bentinck, here every day.

Nov. 7th. I often say to myself " I wonder how they feel and what they are doing at Bangkok." Are you happy, and quite satisfied that God is with you ? Do you never regret that you have undertaken this enterprise ? Ah no ! God has said He will bring His people " one of a city and two of a family ; yea, that He will bring them to Zion one by one." And if only one be brought from darkness to light, and from death to life, it is worth all the efforts, dangers, temptations, and trials, you have already undergone, or may yet experience. Be not discouraged then, my brother, at the opposition of the wicked, or the wicked one ; it is painful to flesh and blood, but it is, at the same time, the strongest proof that you are on the right side ; and if God be for us, who can be against us ? You

may not immediately see all the effects you could wish, but you have the satisfaction of knowing that God approves of the desire ; like David, you are gathering stones, which your successors shall erect into a temple of the Lord. As to the idea that the Lord's time is not come, who is authorised to declare that ? The great events that are going forward in the world, give us reason to think that the time, yea that the "set time," is come, and the prophecies seem to teem with symptoms of speedy fulfilment.—But "can these dry bones live ? and I said, O Lord God Thou knowest ! and He said unto me, prophecy upon these dry bones, and say unto them, O ye dry bones, hear the word of the Lord." In dependence on His promise then, let us address ourselves to the work assigned us, however arduous, however unpromising ; the greater the difficulty appears, the greater room for confidence in God, with whom nothing is impossible.

"Go ye into all the world, and preach the gospel to every creature ; for lo ! I am with you always, even to the end of the world." Go ye, T— and G—, into the midst of that vast theatre which is now laid open before you, and lift up your voice without distrust or fear, cry aloud and spare not ; if the means already used have proved ineffectual, exert yourselves with the more earnestness, and labour more fervently in prayer with God for His blessing on your endeavours. To expect the blessing without using the means, is presumption ; to use the means without expecting the blessing, is vanity and lost labour. What God

has commanded, we must do ; what He has promised, let us expect. Be the difficulties ever so great, let us not stagger at the promises through unbelief, " but be strong in faith, giving glory to God."

I hope you will be induced to study the Siamese language, with a view to the translation of the S. S., or, at least, some portion of them. Try and talk Siamese first, and then, when you return to Singapore, you will be able to write. It invariably proves lost labour to begin to write, before we can talk, a foreign language. Had I not followed this idle and fruitless plan, I should have been able long ere this to preach in Malay : but now I find I cannot utter two sentences together, much less make a set speech, in Malay.

Nov. 8th. The Phra Klang's vessel is ready for despatch. So farewell, my dear and much esteemed brother. The Lord be with you alway and in all things ; may He lift upon you the light of His countenance, and surround you with His favour as with a shield ; and the very God of peace sanctify you wholly : and I pray God your soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Eph. vi. 10—19. Write soon, and send us your Journal to print ; and ever confide in the friendship and love of your affectionate friend and brother,

ROBERT BURN.

CHAPTER VI.

More leisure for studying the *Siamese*.—Translate the Gospel of St. John into that language, and then commence with Luke.—Native helpers in this work.—A translation of our Scriptures and Tracts going on at the same time by the king's order.—Gross blunders of the translators render the books unintelligible to the king, who complains that he can "neither find head nor tail in the books!"

Monday, 26th. Only a few sick people still visit us daily, so that we are able to give much attention to the Siamese language and get on with the translation of John. We feel persuaded that this is the work which the Lord appoints for us at present, having caused a remarkable and sudden cessation in our other labours. And the able assistance we derive from our two native helpers encourages us to persevere and hope for the Lord's blessing. We ourselves are yet very imperfectly qualified for the work of translation, but the peculiar facilities we enjoy through the Lord's favour for prosecuting it, ought not to be neglected.

A few days ago my fellow labourer was suddenly taken ill. One day he was completely disabled for his labours and grew very weak, but was soon graciously restored by the Lord. Just about this time, the weather changed, and the nights were very cold. The monsoon set in from the north, the middle of this month, and a steady fresh cool breeze has blown ever since. The raw mornings remind me of the weather at home, towards the middle of September. The season is quite cold enough for us, and forms an agreeable *tropical winter*. During the day, a cool breeze and intense sun are felt at the same time. We had some sharp northerly winds the latter half of September, but no settled cool weather till the N.E. monsoon set in.

My health has upon the whole been tolerably good, notwithstanding some inconveniences arising from the sedentary nature of our occupations.

Thursday, Dec. 5th. Latterly have had a small increase in the number of sick visitors, the greater part Burmans and Môans (Peguans). Going on steadily in our other labours of translation, &c.—have now got to the eighth chapter of John, and enjoy a sweet sense of the help and blessing of the Lord in this work.

Sunday, Dec. 14th. The last few days, a good number of sick people. Many Burmans and Môans, and a few Cochin Chinese. Yesterday the king's master architect, a native of Cochin China, was here. Apparently a good natured well disposed man.

A few days ago my health had a severe shock from a sudden bilious attack. I was brought down exceedingly, and nearly lost all my strength, and staggered like a drunken man in walking. Gutzlaff was alarmed, and thought I was hastening to the grave, but the Lord mercifully raised me up again and in a few days restored me to my former health and strength, which at best is very feeble, so that I can bear very little bodily or mental exertion; my head especially is weak and nervous. I hoped the cold weather here would have been very beneficial, and recruited my health and strength, but little alteration is yet apparent. The Lord's hand alone sustains me, and He is pleased now and then to shew me how frail I am. Oftentimes He has brought me to the brink of the grave and raised me up again in a signal manner. Oh! that I may consider my latter end, and remember all the Lord's mercies, and render up my life and strength into His hands as a willing sacrifice, acceptable through His beloved Son my blessed Redeemer.

Friday, Dec. 19th. Yesterday, our old Chinese assistant, Hing, returned from a visit to some of his friends in no small alarm. His fears and suspicions were awakened, lest he should come to some harm for engaging with us in the work of translation. He has several times before had fits of alarm on the same account, and we have found it difficult to repress his fears, and occasionally have been obliged to assume a firm tone. He is indeed of a warm generous disposition, and much attached to us, and most gladly renders us every assistance he can, but, like every other heathen, (especi-

ally in such a country as this,) he is in bondage through the fear of man, and cannot comprehend the nature of that faith which overcomes the world, and enables the Christian to cast every care upon the Lord, and go on boldly in a righteous cause. Our other assistant Hom, a simple minded, good natured man, caught the infection from the old man, and went home in the evening sorrowful and dispirited; and we feared he would hardly dare to make his appearance this morning; but he came in pretty good spirits; and the cloud of terror, which hung over them both, passed away, and they began their work without the least hesitation. Our subtle and malignant adversary has often been busy in sounding an alarm, and working upon the timid spirit of our weak friends and fellow helpers in the work of the Lord; but hitherto his wiles and artifices have been frustrated, and on every fresh attempt to dismay us or hinder the work, the Lord has supported us and given us renewed strength and boldness; and we have confidence in the Lord, that He will continue to help and defend us, till we have fully accomplished our appointed work amongst the heathen.

Was much comforted in reading the sixth chapter of Nehemiah, which I turned to accidentally this morning.

Monday, 29th. A moderate number of sick persons still visit us. Greater part Môans and Burmans. A respectable female Môan, evidently a person of high rank, with a numerous train of male and female attendants, came yesterday. She

is young, and of an interesting appearance, but much emaciated, having recently suffered from the absurd and cruel custom of exposing females for several days to a hot fire, immediately after child birth. She is said to be the wife of a Peguan chief who commanded the Siamese forces on the Burman frontier during the late war, and proposed joining the English. He is called Ron Ron by Wilson in his "Documents of the Burmese war."

Finished the translation of John, and commenced that of Luke a few days ago. Latterly the work has gone on very well, and we feel deeply sensible of the help and blessing of the Lord, to whom be all the praise and the glory! Our two fellow-helpers behave well and are in good spirits. The old man Hing pleases us much; he has a sound mind, and inquisitive spirit; is meek and teachable, approving the truth, which apparently begins to make some impression on his heart. He counts it an honour to be a worshipper of the true God, and sees clearly the folly of idolatry. At first, he was too fond of fine language, in translating, but we have gradually weaned him from it, and his style is now almost as plain and simple as we could wish.

Three or four men, employed by the king, are engaged in the same work. They are translating some of the tracts, but, not having a good knowledge of both Chinese and Siamese, make many gross blunders. Hence the king complains that he can neither find head nor tail!

Last night we walked out to the city and went

a short way inside the walls. It is evidently much larger than a stranger would at first imagine; the trees shrouding a great part of it from the view of a spectator. Within the walls the scene is rural and interesting, apparently a grove interspersed with houses, pagodas, palaces, &c. The road is clean and wide, and runs parallel with the walls, which are pretty thick and substantial. We crossed a good stone bridge, wider than "London bridge."

This morning an eminent personage paid us a visit—a hadjee and priest of Islam. He has made three pilgrimages to Mecca, but is much defiled with leprosy and requested medicine from us. Gutzlaff asked him why he did not apply to the Arab physician who lately came hither. He said he had, but was no better.

Jan. 1st, 1829. Some days past, an increase of visitors. Several priests, (Talapoins,) mostly with trifling complaints. Half a dozen in their yellow dresses were in the room to day at the same time taking medicine, chiefly old men with slight colds. One aged priest comes daily for medicine; he has a venerable appearance, and bears a long pilgrim staff in his hand.

Sabbath, Jan. 4th. Went down the river side this morning two or three miles, expecting to meet with a few Chinese, but found scarcely any but Burmans, dwelling together in their own camp, to the amount of a thousand or more. Were soon recognised by several poor invalids, who had been to us for medicine. At the further end of the

village, we came to a pagoda, and were instantly surrounded by Burman priests of all ages. Being known by several who have come for relief to us, we were greeted in a most friendly manner, and invited into the house of the chief priest. Mats were spread on the floor for us, and we sat down, surrounded by a crowd of them, and conversed a little, as well as we were able, in the Siamese. They showed us some of their sacred books written, or rather engraved, neatly with an iron pen, on leaves, in the Burman character and language. One of them, an intelligent young man, read a little for us, and gave the meaning in Siamese.—Wishing to leave “a word in season” for them, and willing to trust to the pen rather than a stammering tongue, we wrote on a blank leaf of a book this short sentence—“The God of heaven sent His son Jesus Christ to redeem the world”—(Phra Chaon Fà chàì look chu yasoo keeto chooī chat). They seemed to understand it, and translated it into Burman.

Afterwards went into the pagoda, which has a more cleanly and respectable appearance than most of the Siamese. A cluster of idols, molten and graven, stands at the west end, where we entered, of various sizes; Buddah, towering like a giant monarch above the rest. The walls are covered with paintings, depicting, in glowing colours, the mythological fictions of Buddhism, reminding us of the fabulous stories of Greece and Rome. In a multitude of compartments Buddah forms a prominent object, attended by a

train of inferior deities and priests, variously grouped, and intermingled with pagodas, groves, &c., occasionally forming a picturesque and beautiful landscape. Though there was little to shock the feelings of delicacy, yet there was nothing to impress the mind with serious thoughts, or elevate it towards divine things. At best, the whole could only amuse a light spirit. A few subjects were absurd and monstrous. In one part, a white elephant was about to devour Buddah, beginning with his feet ! Several young priests stood by while we were looking at these things, and seemed anxious to know our thoughts. A few words, dropped about their vanity, were taken in good part. One or two of the company turned towards the idols, and lifting up their hands in adoration, wished us to imitate them ; but, pointing upwards, we told them the God of heaven was alone worthy of man's adoration. He was far greater than Buddah, and all false gods, and could not be seen by mortal eye, yet could see all upon earth. One young man, zealous above the rest for the honour of his gods, addressed us warmly on the subject, but at once destroyed the whole force of his arguments and eloquence, by admitting that all these gods of brass, and wood, and stone, "had mouths but could not speak, eyes but could not see, and ears but could not hear !" The laugh of the rest was immediately turned against him.

This pagoda is situated in a rural and sequestered place, and pleasantly shaded with trees. The dwellings of the priests are small, detached,

and numerous. The whole establishment consists of fifty-eight persons, some of them mere boys. A few nuns reside in contiguous dwellings, chiefly old women, clothed in white, having shaved heads like the priests, and are employed by the latter as domestic servants.

On leaving the pagoda, we emerged on a wide expanse of paddy fields, just white for the harvest, presenting a most delightful scene, and cheering to our eyes, which rarely enjoy such a sight. Numerous companies of reapers were scattered over the ample surface, busy at their work. All was smiling and exhilarating to our spirits, and had it not been the Sabbath, not one unpleasing thought could have arisen in our breasts. At a little distance in the fields, we espied a small spiral pagoda rising out of a clump of trees, forming a pleasing object in the midst of the corn. We instantly resolved to visit it, though exposed to the fervour of the meridian sun. We found here nine priests dwelling together in one house—a mere detachment of the large pagoda we had just left. Here also we were recognized, on our approach, by a young man, standing at the gate, who came forth to meet us, and invited us in. We entered, and sat down in an open building in front of their dwelling, with several others already seated. We opened the conversation, by turning their attention to the poor people reaping in the fields, by whose toil they themselves are mainly supported, and asked, what was *their* employment? They said they were not allowed to do any work,

like the common people, but were engaged in prayer and reading. Several children were playing around us, and knowing that the priests are forbidden to marry, we enquired whose they were—do they belong to you? No! said the young priest, shaking his head as if nettled with the question, they are lân (nephews and grandsons). We left them as they were sitting down to their second and last meal, at noon. They had a homely, but plentiful board, each having a large dish of rice before him. Observing them beginning to eat without the least ceremony, or expression of gratitude, we told them they ought first to look up to their heavenly Benefactor, and give thanks for His bounties.

In returning through the village, by a different rout, we saw many women busily employed in spinning and weaving silk and cotton; most of them seated at their doors, or in an open verandah, by the way side. Indeed a pleasing spirit of industry pervaded the whole place, and all its inhabitants seemed cheerful and happy, though living here as strangers, and unwilling exiles from their native country. Several of the women came out of their houses, and greeted us with much friendliness, having been our patients.—Met with a few Chinamen before reaching home, and gave away most of our tracts. Here, we were more at ease, and, as it were, amongst old acquaintance, and our tongues were immediately loosened. To the Burmans and Siamese we can yet only speak with a stammering tongue, or, like children,

lisp out a few words, in our heavenly Father's name, to these poor idolaters. However, we returned home from this excursion with joyful hearts, thankful that we had been enabled to drop a word here and there for the glory of our God and Saviour Jesus Christ. In the afternoon, about a dozen Burman priests, most of them from the pagoda we had visited, came to return our visit, and to get medicine.

Towards evening, the lady of the Peguan general, who was here on Monday last, came again with her usual retinue of male and female attendants. She was much better, and in cheerful spirits. She sent in a present of sugar candy, in a silver basin.

Tuesday, 6th. Burman priests and nuns are now our chief visitors. The latter, mostly old women, are readily known by their white garments, bare shaved heads, and a string of beads round the neck. Many of the priests, also, are decked with this ornament, after the Romish fashion.

Sabbath, January 11th. Were out most of the forenoon, in the gardens on the right of Sam Pœn. Occasionally passed along pleasant shady walks, in the half cultivated jungle, which now and then intervenes, for a considerable extent, between the gardens, having a few houses and hamlets of the Siamese scattered over it. While enveloped in this shady wilderness, we could have fancied ourselves fifty miles from the city.

In returning, we saw the people burning the two dead bodies of a Siamese and a Chinese near

a pagoda. A few friends of the deceased were present, looking with apathy on the mournful scene. A white cloth, bound round the waist, indicated their connection with the dead, and was the sole emblem of sorrow. A band of music was playing a lively air!

Sabbath, 18th. Were out this morning, three or four hours, in the gardens, and penetrated farther than last Sabbath. Had a delightful walk in the shady paths, being effectually screened from the burning sun, by the dense foliage of trees. Found many Chinamen busily employed, either in cultivating their gardens, or preparing vegetables for the market. They are, indeed, never idle. Their gardens are kept clean and neat, and often laid out with such taste and elegance as would even be admired in England. They form a perfect contrast to those of the Siamese, which, like the garden of the sluggard, are slovenly, and overrun with weeds. We met, everywhere, with a most hearty and friendly reception, and sat and conversed with several, in their houses, to most of whom we were previously known.

Friday, January 23rd. Early this morning the house was beset with a party of soldiers and police, headed by an impudent Chinaman. Being informed that we sold opium, they had come to search the house. We did not suffer them to enter till the captain of the port came, and said that it was by the Phra Klang's order. We then opened our trunks, and allowed them to search the whole house in his presence. Afterwards, it

seems the Phra klang was a little afraid, or ashamed of his conduct, pretending, after all was over, in the presence of Captain Coffin, that there was a mistake—he was not aware they had been searching *our* house, but supposed it had been a *Chinese* doctor's.

It is said, under a case of false accusation, the accuser must pay thrice the value of the contraband article, and suffer six months' imprisonment. Last night we had each a dream, apparently premonitory of this affair. I dreamed of war; and he, of the persecutions of the early Christians, and was much refreshed by their joy and fortitude. Just before the party came, I read the 12th. chap. of Luke in course, and enjoyed near and sweet communion in prayer. Faith was in such lively operation as to surprise me. Having a small quantity of crude opium in a chest, for medical purposes, we were a little apprehensive of some trouble, if they got hold of it, but Gutzlaff said, on opening the door for them to come in and search the house, that he felt perfect peace, and a full confidence in the Lord, that He would protect us. And it is very remarkable, that on his telling them two small boxes contained medicines, in one of which was the opium, they had no desire to open them; while, on the contrary, they searched all the rest diligently, and ransacked the whole place. Gutzlaff said afterwards, "the angel of the Lord preserved us!" He seemed, indeed, to have closed their eyes.

Latterly, an increase of visitors, especially Chi-

namen for books. Several Hainam men, newly arrived by the junks, have visited us. We have just received five boxes of books from Malacca by Captain Coffin, and expect more by Mr. Hunter's vessel.

Sabbath, Jan. 30th. Went this morning to see the king of Laos and his family, who were lately taken prisoners and brought hither in chains, and, during the last fortnight, have been exposed to public view in a large iron cage! The news of these captives, and their subsequent arrival, caused great joy to many, and the Phra klang and other high personages were long busied in devising the best mode of torturing and putting them to death!

We were disappointed in not seeing the king. For some reason or other he was not brought out to day. Nine of his sons and grandsons were in the cage. Most of them grown up, but two were mere children, who deeply affected us by their wretched condition, all having chains round their necks and legs. One particularly, of an open cheerful countenance, sat like an innocent lamb, alike unconscious of having done any wrong and of the miserable fate which awaited him! Most of the rest also seemed careless and unconcerned, and ate the rice heartily, which was brought to them. Two or three, however, hung their heads, and were apparently sunk into a melancholy stupor. Now and then they raised them, and cast a momentary glance upon us, their countenances displaying a wild and cheerless aspect! The sad spectacle exhibited by these was heighten-

ed rather than alleviated by the laughter and playfulness of the boys.

Close by, are the various instruments of torture, placed in terrific *array*. There is a large iron boiler for heating oil, to be poured on the body of the king after being cut and mangled with knives ! On the right of the cage, a sort of gallows is erected having a chain, with a large hook at the end of it, suspended from the top beam. The king after being tortured will be hung upon this hook by the chin. In the front, there is a long row of triangular gibbets formed by three poles joined at the top, and stretching out at the bottom, to form a stable basis on the ground. A spear rises up from the common joining of the poles a foot or more above them. The king's two principal wives, and his sons, grandsons, &c. amounting in all to fourteen, are to be fixed on these, as upon a seat ! On the right of the cage is a wooden mortar and pestle, to pound the kings' children in !

The people are exhorted to go and see the captives while thus exhibited, previous to execution, and expected to rejoice on the occasion ! Lately, two or three days were expressly set apart as days of joyous festivity ! A theatrical exhibition of Siamese players was going on in the neighbourhood, in full view of the melancholy scene we were contemplating. The theatre being open, the spectators might *amuse* themselves, by casting their eyes alternately on these two *different scenes* !

Captain Coffin saw the old king of Laos in the cage a few days ago. He seemed low spirited but

calm, and addressed a few words to Captain Coffin, saying, the king of Siam had formerly behaved very well to him, and had received him in a very respectful manner when he formerly came to Bangkok. Fear or policy might probably induce the poor captive monarch to say these smooth words, as they would doubtless come to the ears of his Siamese majesty.

On returning, conversed with several Chinamen, and were glad to find many of them acquainted with our books, and the way of salvation by Jesus Christ. All gave us a patient and kind attention, and some were apparently desirous of knowing more of these things.

Tuesday, Feb. 3rd. Last night had a call from two Cambojan princes, brothers, introduced by Mr. Silveira. They sat with us some time, conversing in a frank and friendly manner. The younger brother seems intelligent and of an inquisitive spirit, has some knowledge of Portuguese and English, and wishes to cultivate a further knowledge of European languages and literature. The elder brother sent his barge this morning to take up Gutzlaff to see one of his children, who is sick.

Sabbath, Feb. 15th. During last week, a good number of patients daily, chiefly women. Môans and Burmans still greatly predominate. A few Cambojans and Laos. Several Hainam people, lately arrived in the junks, have come for books.

After going out amongst the Chinese awhile this morning, both of us went to see the elder of the

Cambojan princes, in a boat which he sent for us. The child is much better, though in a weak state, and perfectly quiet and sensible. We sat a short while in the outer room, or hall of audience, previous to the prince making his appearance. Many persons, chiefly his own people, were loitering in the room or playing at chess, and a few others waiting an audience. The prince received us in a friendly manner, ordered some sweetmeats out, and sat with us a good while in familiar conversation. He seems a good natured, simple minded man, and he, as well as many of his people, were curious in scrutinizing very minutely my dress, unbuttoning the waistcoat, &c. for an interior survey of the under vestments. My white jacket and waistcoat took his fancy the most, and he seemed desirous of obtaining something similar. The younger brother came in to request us to call and see one of his children which was unwell, as also one of his wives. He is more sober minded than his elder brother, and not so taken up with trifles. He brought out tea and coffee in the English style, in neat porcelain, and had provided two chairs for us. He opened an English Testament which we had given him a few days ago, and asked the pronounciation of several proper names. He is fond of European manners, and customs, and desirous of learning English.

The simplicity of ancient times was vividly brought to our minds, on observing a pair of silk looms standing in the verandah, at the entrance of the hall. The spinning and weaving of

silk occupies most of the Cambojans. We saw many thus employed in the neighbourhood of the prince's residence.

The palaces of both these princes are mean, and badly situated, indicating their fallen state and vassalage. A show of dignity, however, is kept up; and a tawdry air of grandeur thrown around them, showing what they have been, rather than what they are.

After leaving the house of the younger brother, we went further up the river, to see a respectable Môan, who had also sent his boat and his son for us. A few days back, he was brought to our house, borne by some of his people, apparently in the last stage of consumption, and extremely emaciated. He and his friends were anxious to know if we could cure him, but he was plainly told that the help of man was vain, and directed to look to the Lord alone. We pointed him to Jesus, the Saviour, and divine Physician, and exhorted him to pray for help.—A Chinese tract against idolatry was posted up in the house of this person, having been got from us a few days ago.

A day or two back a young man, quite a stranger, presented us with a canister of tea. The same morning our own was run out, and on speaking of the necessity of getting a fresh supply, Gutzlaff observed that he expected to see a present of tea before night. It is now several weeks since we got the last. On many former occasions we have had different articles given to us, just when in greatest

want of them. Does not the Lord know that "we have need of these things," and kindly provide for us ?

Wednesday, 26th. During the last two or three days many visitors. Something like *old times* returning. Several parties of Hainam men for books ; also a good many patients. To-day many women : perhaps not less than forty ; chiefly Burmans and Môans.

It is remarkable that we have had no presents for some days ; not even an orange or a plantain ; of which we had a superabundance very lately.

The old Laos king is dead, and thus he has escaped the hands of his tormentors ! He is said to have pined gradually away, and died broken-hearted ! His corpse was removed to the place of execution and decapitated, and now hangs on a gibbet by the river side, a little below the city, exposed to the gaze of every stranger entering the country, and left a prey to beasts and birds. It is rumoured that his family will not be put to death, but be kept in chains, probably during life.

CHAPTER VII.

The following Sketch of the Mission, during the first six months, was drawn up at the request of Captain Coffin, for our Christian Brethren in America.

MR. MEDHURST, of Batavia, sometime back projected a missionary tour amongst the islands of the Indian Archipelago, hoping also to reach Siam, or Cochin China, in order to scatter tracts and Scriptures amongst the numerous settlements of Chinese emigrants. Latterly, Mr. Gutzlaff, of the Netherlands' Society, and myself, engaged to become his fellow-travellers ; but Mr. M. being more than once providentially hindered from prosecuting this enterprize, we at length ventured to embark without him, on board a China junk, proceeding from Singapore to Siam. We left early in August last, and, under the guidance and blessing of the Lord, arrived in peace and safety at Bangkok a fortnight after. The Lord was pleas-

ed to go before us, and prepare our way, so that we had a free and joyful entrance into this heathen kingdom. At our first interview with the chief authorities, we obtained leave to reside in the capital, and to prosecute our labours amongst the Chinese, who crowd this city in immense multitudes. We brought an ample store of the bread of life, and therefore lost no time in breaking it open, and dispensing it to the people.

During the first fortnight, we were daily out, passing from house to house, conversing with the Chinese, and giving them books. Wherever we came, we almost uniformly met with a frank and hearty reception, and a ready and ample demand for our books, which we had the pleasure to see increasing each succeeding day, and which finally became so urgent and clamorous, that we had sometimes to escape from the people, fearing lest we should have been pulled to pieces. The enemy, as might be expected, was roused by these things, and we soon experienced some smart assaults from him. Surmises, and absurd and malicious charges were thrown out against us in various quarters; but chiefly we were represented as spies, who had come into the country for a very different purpose from what we avowed. The king himself caught the alarm, and fancying the books to be the source of the evil to be apprehended, immediately ordered specimens of them to be translated into the Siamese language. And subsequently, notwithstanding its having been publicly and authoritatively declared that the king had found nothing objectionable in the

books, minions of government were sent out to take them away from the people, and our own house was daily beset with spies. The Chinese, also, were prohibited from receiving any more books from us. The storm thus raging suddenly and violently against us, we thought it best not to brave it, but take shelter awhile, till somewhat blown over. The enemy having driven us from the open field, and seeing us shut up within the limits of a little wooden cottage, in an obscure sequestered situation, probably thought that he had sufficiently accomplished his purpose of putting a stop to the good work ; but the Lord, who knows how to take the crafty in his own devices, woefully disappointed him ; for He soon stirred up the hearts of multitudes to come unto us from all parts of the city, and surrounding country, so that for three months in succession, our cottage was almost daily crowded, from morning to night, with visitors, wanting either books or medicine. We were glad to see the people were not much intimidated by the royal prohibitory decree, but readily took the books, merely using the precaution to wrap them up in a cloth, in order to conceal them from the vultures which were still hovering and ready to pounce upon every morsel of the bread of life, given to the poor people. And so abundant was the demand, that we distributed in this quiet, silent way, more books than we could have done had we still been allowed to go abroad wherever we liked, and to give them freely to all. But all this while the enemy

was by no means inactive, or a mere idle spectator. At different times we have had a few smart conflicts with him; but I shall only notice one which occurred at an early period, when the enemy mustered all his forces, and endeavoured to banish us utterly out of the country.

Seignior Carlos de Silveira, the Portuguese Consul, who had treated us with great hospitality, and kindly furnished us with a cottage, was now ordered to turn us out; and Mr. Hunter, an English merchant, about to leave Bangkok, was requested to take us out of the kingdom. We immediately appealed to the Phra klang, minister of foreign affairs, wishing to know the cause of this persecution, and why we were to be driven out of the country without any offence having been proved against us, or a hearing granted. We appealed for protection to the recent treaty with England, so long as we violated none of its articles: and, moreover, claimed an equal right with the Romish padres, who are suffered to remain here without the least molestation. Should they, notwithstanding these remonstrances, still persist in banishing us, we requested a written document to be put into our hands, by the Siamese authorities, mentioning the reason for sending us forcibly away, which might be satisfactory to our own government.

Since then the Lord restrained the wrath of the enemy. We have experienced only a few slight interruptions, and have had, on the whole, much peace and quietness in our labours, which, through

the blessing of the Lord, have been very refreshing to us. The precious seed of divine truth has been scattered abroad abundantly in this barren land; and we have a good hope that the blessing from on high has already been poured out upon it, for here and there the tender blade has appeared. Many came, two, three, four, and even five days, journey from the interior, for books. Not a few seemed to be diligent readers, and serious inquirers after the truth. Several read the whole of the Old and New Testament through; and notwithstanding our stock contained a great variety of books and tracts, they were insufficient to satisfy the craving appetites of many persons, who soon read through the whole, and pressed us earnestly for more. In some instances, we have witnessed unfeigned joy on hearing the glad tidings of the gospel; and have received letters, at different times, gratefully acknowledging the precious boon of the "holy books."

The abundant blessing of the Lord rested also upon our humble labours in the medical department. For several months the room was daily crowded with a wretched squalid group of impotent sick people, much resembling a parish dispensary at home; and the power and goodness of the Divine Physician were signally displayed towards these poor wretched heathen; so that by the use of ordinary means, under His blessing, multitudes were restored in a few days from the most inveterate diseases. Having only a small stock of medicines, we were soon brought into

straits, and obliged to buy, beg, and borrow wherever we could, and laid some heavy contributions on the private chests of our friends. And here we would take occasion of gratefully acknowledging the kindness of Captain Coffin, who cheerfully rendered us every assistance (and that not small) in his power, and has from the first moment we became acquainted with him, proved a steady and kind friend.

During a few weeks at first, our visitors were mainly Chinese, but the Lord stirred up, in succession, all the various nations that constitute the mingled population of this city:—Cochin Chinese, Burmans, Peguans, Laos, and Cambojans, came to us in turn; and some of them, particularly the Burmans, in vast numbers. Though we have had mainly to do with the poor, yet persons of all ranks, from the prince to the peasant, have sought relief at our hands. Very lately the lady of “Ma ha yo ta,” a Peguan nobleman, who commanded the Siamese forces on the frontiers of Martaban, during the late war between England and Burmah, was a patient; and, subsequently, her husband also. Just now we have the children of two Cambojan princes under our care.

During the last two months the greater part of our visitors have been Burmans and Peguans (or Môans), and a while ago we had hardly any but Burman priests and *nuns*. This people reside here in considerable numbers, and have two or three different campongs (villages), with as many pagodas amply supplied with priests. In one of our excursions

lately, we visited one of these campongs, and were greeted in a most friendly manner by many of the poor people, who had come to us for medicine; and were very kindly received also by their priests, with whom we had a little broken conversation in Siamese. Having thus come much in contact with this people, we feel particularly interested in their spiritual welfare, and should be happy if we had the Burman Scriptures to put into their hands.

The Chinese are the most prominent and efficient part of the whole population at Bangkok, and, as in all other places where they are found in the east, form the life and spirit of the whole. Their number here is so overwhelming, as to be sufficient to stamp their own name and character upon the whole, so that a stranger might naturally enough suppose himself in a Chinese, rather than a Siamese city. Indeed, when compared with the scanty remnant of Siamese, the vast multitude of them is almost incredible to any but an eye-witness. Therefore, for the better satisfaction of our friends, I will give a copy of the last year's census below, made by the Siamese government. At first sight of it we were quite astounded, but as there is no conceivable reason why they should under-rate themselves, and over-rate the Chinese, and our own enlarged observation bears in its favour, we cannot reject it as incorrect. There are, also, numerous settlements of Chinese in the interior, and along the coast, which the missionary may readily communicate with from this

station. The junks passing to and from China, Cochin China, and Hainam, every year, afford good opportunities of sending the Scriptures, thither. An average number of one hundred and fifty of these vessels are thus annually employed. Others also are constantly moving to and fro, amongst the various islands of the archipelago, affording similar facilities of communication with numerous scattered bodies of emigrant Chinese.

Though we have been enabled to gain a footing here, and to maintain it by the help of the Lord about six months, yet from the present unsettled state of affairs in Siam, it is difficult to form any probable conjecture as to the future ; however, we indulge the pleasing hope of its soon becoming an important and flourishing missionary station. Having been long enough here to manifest our intentions, and the nature of our work, we trust, when called to depart, we shall leave a character behind us, amongst all classes, which may be of some advantage to those who come after us. And considering the timid and suspicious disposition of the Siamese, this will not appear of small moment. Should, however, the present treaty with England be maintained, and respected, this, under the blessing and protection of the Most High, will form the best pledge of security to a missionary at Bangkok. And as our American brethren have already shown a bold, enterprising missionary spirit, and pushed far in this direction, we assure them, we shall not be envious in seeing

them pass the boundary line of Burmah, and coming forward to us, or even pressing onward in advance toward Cochin China, or China. Whenever they come they shall have the right hand of fellowship, and a hearty welcome in the name of the Lord Jesus from us, if still spared to labour here.—Farewell !

POPULATION OF BANGKOK, IN 1828.

Chinese (paying tax)*	310,000
Descendants of Chinese	50,000
Cochin Chinese	1,000
Cambojans	2,500
Siamese	8,000
Peguans	5,000
Laos (lately come)	7,000
Do. (old residents)	9,000
Burmans (or Brāmas)	2,000
Tavoy	3,000
Malays.....	3,000
Christians	800
	<hr/>
	401,300

* A poll tax, amounting to about three dollars, is levied upon every Chinaman on first entering the country, and re-collected triennially. This secures to them the privilege of exercising any craft, or following any trade they please, and exempts them from the half-yearly servitude required by the king from every other oriental stranger resident in Siam.

CHAPTER VIII.

Two or three pleasing instances of a humble and awakened spirit.—Superstition and fear of the heathen on seeing an eclipse of the moon.—Hing, the able assistant translator deserts.—Considerable progress made in the Siamese translation of the New Testament.—Intercourse with a learned Chinese, and with Siamese priests in the pagodas.—Singular prophecy about an expected Saviour.—An able and bold opponent of idolatry.—Gratitude of a dumb man.—Ancient mysterious inscription deciphered.—Successful surgical operation.—Superstitious customs of the Siamese on receiving their annual calendar from China.—Festival of the new year; scenes at the pagodas.—Bad effects of a sad catastrophe providentially averted.—Awful thunder-storm.

MARCH, 4th. A crowd of sick people this morning, chiefly women. Môans, Burmans, Cambojans, and Laos, filled the room for two or three hours.

Sabbath, Mar. 8th. Went down the river side this morning, and conversed with several Chinamen; most of them listened attentively. Were much interested with a poor man, whose conscience seemed to have been a good deal awakened. He felt and lamented that he had been a great sinner, and had often offended God. He had got Milne's dialogue of chang and yuen, which he had read to some profit. He said he knew that Jesus was the Son of God, but was anxious to know if He came only to save a particular nation or people; on being told that He had compassion on all men, and

came to save the whole world, he was evidently much delighted. Such instances of an humble, penitent spirit, are indeed rare but very encouraging to us.

On reaching the Burman camp, where we had been a few Sabbaths back, several of our old patients greeted us heartily, and invited us into their houses. In one place we sat down under a tamarind tree, almost surrounded by old men, women, and children, who sat on the ground. A basin of cool water was brought out to refresh us, having a little brass cup floating on the surface for drinking out of. All were kind and friendly, and gladly entered into conversation with us. Afterwards, came to the pagoda, and conversed with our old friends, the Talapoins, awhile. Their ignorance of divine things is truly lamentable!—At one of the China docks, we met with an intelligent and cheerful old man, the owner of a junk, who hailed us with much joy, the moment he knew who we were. He said, he had heard of us since his arrival from China, a few days back, and of the good work we are engaged in, and desired to see us. He was now happy to have an opportunity of paying his respects to us, and inquired where we lived, saying, he must come and have some further conversation, and be instructed in our doctrines. He called upon us, towards evening, with some friends, and got books. His cheerful frank spirit is very pleasing, and we trust he is what he seems to be—a man of sincerity and uprightness.

Mar. 11th. A man came this morning, and

asked how often he ought to pray to T'een choo (heaven's Lord). He had read our books, and had become a worshipper of the true God, prayed three times a day, and wished to know if that was sufficient. He said he had been very wicked, and his sins now greatly troubled him, having been addicted to opium smoking, and other vices. While speaking of these things, his heart was full, tears fell from his eyes, and his whole manner and spirit showed that he was serious and deeply affected with his sins. He took back Milne's tract on prayer.—The poor man we saw last Sabbath, and this individual, are pleasing and rare instances of an humble penitent spirit, wrought we trust by the mighty spirit of God in their hearts.

Friday, Mar. 13th. The captain of a Hainam junk, who paid us a visit yesterday, came again to day and brought all his crew, who were eager for books and took away a good supply.

Friday, 20th. To night there was a beautiful eclipse of the moon. At the commencement, the whole city seemed in an uproar. Numerous gongs, drums, and cymbals, resounded on all sides, and, mingling their harsh, dissonant tones with the roar of cannon and muskets, fired at momentary intervals, made a most dismal concert. All this clamorous uproar was intended to fray the monster away, that was about to eat up the moon! The Hainam sailors, who were at work close by us in the yard, had no superstitious fears like the rest of their countrymen, and the Siamese; they merely gazed at the phenomenon, and then turned to

their work, which they were pursuing by moon-light. The eclipse began soon after seven o'clock, and continued till near nine. Almost a third of the moon's surface was obscured.

Hing, our Siamese assistant, left us about a fortnight ago. Since the beginning of the Chinese new year, he has been led away a good deal by his old companions, and has latterly fallen into loose habits, which obliged us to remonstrate severely with him on several occasions. Being impatient of the restraints we imposed upon him, (especially regarding the Sabbath) and feeling irksome under the regular work of translation, he at last resolved to leave us. He has been with us about four months, and rendered us much service. We feel thankful however that we are able to get on tolerably well without him. The four Gospels, Acts, and Epistle to the Romans, were just completed in Siamese at his departure, and Gutzlaff is going on well with the rest of the epistles. Hom, who continues faithful and steady at his work, besides copying Gutzlaff's translation and making suitable minor corrections, is a very useful oracle at his right hand, suggesting many appropriate words and phrases. A few other helps, translations and fragments of translations, in Siamese, made by some of the Romish bishops and priests, have fallen in our way. These are, a Romish missal, select lives of the saints, some parts of the New and Old Testament, all in manuscript and Roman character.

Gutzlaff's translation is intelligible to Hom,

but doubtless very defective in classical idiom. In the dictionary (or rather vocabulary) I had got to the letter *R*, and hope to find little difficulty in completing it, having accumulated pretty ample materials.

The good hopes we had of the old man, Hing, for awhile, were latterly much blighted, but we trust the knowledge he has obtained of the truth will not, under the blessing of God, be wholly lost. At times, he was apparently much impressed with the truth, and has often struggled with the convictions of an awakened conscience. He would gladly have made a partial covenant with the Lord, but the *whole law* was too hard for him. He thought it sufficient to keep six or seven of the commandments! and could not see the necessity of following the Lord with a *perfect* heart.

24th. We called on an aged and learned Chinese, who has been long in the service, and under the patronage, of the king; is highly famed for his learning, having a classical knowledge of Chinese, Siamese, and Bali; and was many years a professor of these languages, numbering about one hundred young Talapoins among his pupils. We found him in a very humble dwelling, and were politely received, and invited into his *study*, and soon got into a pleasing and interesting conversation. He is now in his seventy-fifth year, of a dignified mien, and venerable appearance. His countenance pleases and strikes one at the first glance, being open, cheerful, and intelligent, with an eye still sparkling with animation. Some speci-

mens of the translations of our books, made by order of the king into Siamese, were submitted to his revision. The translators were very imperfectly qualified for their work, most of them having only a slight acquaintance with Chinese. The old man smiled while relating their blunders to us. We no longer wonder why the king was so puzzled with them, and could find neither "head nor tail" in these translations.

In passing a Siamese pagoda, we heard some boys reading aloud, and immediately went in. Three or four sat on the floor, in a small room, reading to a priest. After listening a while to them we looked over some of their sacred books, and meanwhile several young Talapoins and boys gradually came in and crowded the room. Turning to some pictures of Buddah in the books, we questioned them as to their meaning, and thus found a good opportunity of directing them to the pure and spiritual worship of the "Lord of heaven" (Phra Chaou Fa), who had neither form nor countenance, which could be represented by a picture or an image, nor could mortal eye behold Him. We left them a good deal amazed at these new doctrines, to which they had little to say in reply.—At another pagoda, two priests were busy in preparing some medicines, while a third was shaving the head of his fellow priest. The medicines were mostly simples, the roots, leaves, seeds, and fruits of plants. We seldom find the Talapoins so much employed as to-day. They are usually sleeping, or loitering

idly about the pagodas.—The respectable old Chinaman, from the junks, who paid us a visit a fortnight ago, came again this evening, bringing a present of a fan, some ornamented paper, and tobacco. He had read the books which we had given him, and approved our doctrines, and now felt desirous of becoming a Christian. We must excuse his ignorance, he said, for this was the first time in his life he had heard of our religion, but now would gladly embrace it, though old and grey-headed. We have no reason to suspect his sincerity, and hope that these first impressions may, through the blessing of God, issue in thorough conversion. His frank and cheerful spirit seems to spring from a generous heart, and a growing acquaintance increases our regard for him. Perhaps this aged, hoary-headed “son of Han” may become one of the first-born of the children of God, in Christ Jesus, in this place.

Wednesday, Mar. 25th. A young Siamese Talapoin came yesterday, and pressed Gutzlaff very urgently to go and see his mother, who is sick, but he declined on account of the distance, being far in the city, and told him to bring his mother. He came again this morning, saying, he had brought a boat, and entreated Gutzlaff to return with him, at the same time presenting a bunch of mangoes to him. On further enquiry, it appeared that the old woman had sore eyes, for which medicine was immediately prepared, and the journey dispensed with. This simple fact is merely recorded on account of the young man being of the *priesthood*, and the

earnest pathetic appeals he made in behalf of his mother, springing apparently from tender filial affection.

Wednesday, April 1st. Yesterday was a very pleasant and busy day throughout. Many for books—several respectable and intelligent persons wanting the Scriptures, and a selection from the whole stock. The Tay Chew people are stirring again, and several have been from the junks. Most of the Hainam captains have already paid us a friendly visit, and their crews have come subsequently, in small parties of half-a-dozen, for books and medicine.

Latterly the Burmans have fallen away; the Peguans (Môans) now take the lead, and come daily, in considerable numbers. From this people we receive many presents. Scarcely one comes, man or woman, empty-handed. Before sitting down they place their gifts, which are usually in a large brass dish, on the floor, in the middle of the room, and present them just before going away. Mangoes are abundant this season, and through their liberality we partake plentifully of the “first fruits.” Towards evening I observed more substantial offerings in the room—two large dishes, filled with rice, sufficient for three or four days consumption, surmounted, one with fish, the other with vegetables.

A young man, previously mentioned, came again this evening, and joined us in worship. He seems to be making some progress towards truth, and we spent a good deal of time with him in

Christian conversation. He related to us a singular fact. In his neighbourhood, remote from Bangkok, there was an old "Sing jin," or sage, eighty years of age, who told his neighbours some time back, that within six years a Redeemer, or Saviour, of his nation should appear. For the present, because their sins were lying upon them, there was no salvation—"yin wei tsuy sew bô kew.")—On hearing of our arrival at Bangkok, and seeing the books, he said, "*these* are the fore-runners of Him that I spoke of." This may, perhaps, afford some explanation of the reason why the question has been so often put to us, "is Jesus come hither?" Probably with some glimmerings of truth, much of the darkness of error is mingled; and the old man, and others of his countrymen may, like the Jews of old, be waiting for a temporal, rather than a spiritual deliverer. The young man himself also put the same question to night.

April 1st. A man, who has long been a frequent visitor, and constant reader, came in, and said, he continued reading our books, and when he had done with them, dispersed them among his neighbours, and had frequent conversations with them about their contents. Several approved, but others made objections, saying, the books cannot be good, because they allow only of the worship of one God, and say that the gods of wood, and stone, &c. are no gods. This sweeping condemnation of all their idols gives them great offence, for they cannot understand how

they are no gods! *He*, however, remains unshaken, and boldly maintains the truth of these new doctrines, and is not ashamed to avow himself a worshipper of the one true God, the Maker of heaven and earth, to whom he bends his knee, and makes his supplication thrice a day. While relating these things in his usual frank and energetic manner, half-a-dozen Hainam men were in the room, and heard the whole, which may, through the Lord's blessing, prove an useful sermon to them. He has often interested us by his open, cheerful, bold spirit; and has spent many hours, either in sitting solitary in our room, reading the books, or explaining and commenting upon them to any who might happen to be present.

Another singular fact must not be overlooked, being probably as worthy of record as any in this journal.—A dumb man, belonging to the crew of the Hainam junk on our premises, paid us a visit, soon after his arrival, with the rest, and signified his earnest desire to have a book, as well as his companions, but observing his unhappy condition, we refused him. He came next day with a present of a parcel of tobacco, for us, and again urged his request for a book, intimating, by significant signs and gestures, that it was for a friend, who might, probably, give him some knowledge of the contents. We could no longer resist his request, and therefore gave him Medhurst's "San Sze King," a sort of poetical Christian primer, which he bore off joyfully. He has come since several times, and usually with his present

of tobacco. Last night he came in with a smiling face, bringing his third offering of the same kind. We have often wondered what can be the thoughts and feelings of this poor man, and how he is moved to these acts of generosity towards us. Many of his companions are daily receiving some favour or other at our hands, yet none have shown their gratitude like this poor dumb man, for whom we have done comparatively so little ! We should gladly decline his gifts, but this would not afford him half so much pleasure as to see us take them cheerfully at his hands. We are glad to hear him spoken of as a good workman by the rest of the crew.

April 2nd. The young man who has been of late so frequent a visitor in the evening, came again last night, and let us more into his character and object in coming to us. He is connected with "*the brotherhood*," (a kind of *Masonic society*) and deputed by them to come and make inquiries into our doctrines, which they will gladly embrace if approved, and exert themselves in propagating amongst their countrymen. One of their head men came, a good while back, and took a copy of the New Testament. He was friendly ; but, like the young man, of a cautious, timid spirit, and enveloped by a mysterious air. We think their intentions good upon the whole, but probably mixed up with worldly trash. While dealing with such, we have need of the wisdom of the serpent, with the meekness of the dove, which we earnestly pray the Lord may grant us ! He told

us of an ancient inscription on a stone, that had been discovered in China some time back, and is supposed to have come down from heaven. It consisted merely of three or four characters, one of which only was legible. Many had, in vain, endeavoured to decipher it, but since he (the young man) had seen our books, he found no difficulty in making it out—it was manifestly, “Tëen sze tsze sing,” “The Lord of heaven’s son is born.”

April 4th. During the last two or three days, several Canton people have been for books, chiefly sailors, from the newly-arrived junks. They received them cheerfully, and seemed to value them much, and could hardly believe that we offered them as a free boon. Some would have give us money, and were embarrassed at our refusing it. On their return they would take the books to Canton for their friends.

An old man came, a few days back, with a sore leg. He had been to a Chinese doctor, who (according to the usual custom of prudently making the bargain before hand,) required more money for the cure than he was able to give, but hearing of a person who spoke the Chinese, and healed poor persons gratuitously, he came immediately to us. He got well in two or three days, and was exceedingly grateful, and said he was returning into the country, and would be glad to take a few books with him, and distribute them amongst his friends. We made a small selection, which he bundled up carefully, and left us with a joyful heart.

Sabbath, 5th. A pleasing and busy day! A good number of Hainam and Canton sailors for books. It is delightful to give them to these people, for they receive them with cheerfulness and gratitude, and the latter especially often know not how to accept them as a gift.—Were out twice conversing with the people. These occasional domiciliary visits rouse the attention of many, and draw them to us from a sense of their wants of one kind or another.

The young masonic brother has been two or three times since Wednesday evening. He came yesterday to pay us a parting visit, being about to return to the country, and we had a long conversation with him. He was still urgent to become a disciple of Christ, and, therefore, was pressed to consider the matter seriously, and read the books with a diligent, prayerful spirit, and then come again to us. All matters of a worldly nature were to be trampled under foot, and he must remember he was not dealing with man, but with the mighty God of heaven, the omniscient Jehovah, who knows the secrets of all hearts; and, therefore, it was of the utmost importance that he should be sincere, and consider well what he was about. He was somewhat impressed, and promised to follow these injunctions. Though there is much lightness of spirit, and darkness of understanding, yet his persevering and earnest desire encourages us to hope for something good in the end. He took a small selection of tracts suitable for giving him a

thorough knowledge of what is required to become *a true disciple of Jesus*.

This morning my fellow-labourer took a piece of iron from a man's arm, which had been shot from a gun. It was deeply imbedded in the muscular part of the right arm, inside near the elbow, about four inches below where it entered. It had been in a long time, and some little preparatory work was, therefore, necessary for widening the orifice, to introduce the forceps. The operation gave the man considerable pain; but, on seeing the piece of iron drawn out, he, as well as many others present, were quite overjoyed, and ready to fall down at his benefactor's feet, to show his gratitude; but Gutzlaff, as much overjoyed as himself, told him to praise the Lord for this mercy. The piece of iron was about an inch long, blunt and round at the ends, having been cut from a cylindrical rod, the thickness of one's little finger.

The Siamese are dependent on China for their annual calendar, or almanac, and are unable to determine the "Song Kran," or exact commencement of the new year, and other important periods, till its arrival. We understand it is sent in an elegant box, which must be opened by the high priest, or chief Talapoin, in the presence of his majesty and assembled court. An astrological hieroglyphic, made by the high priest himself, predicting the fate of the country for the ensuing year is unfolded, for the first time, to the royal eye, and afterwards publicly exposed to the gaze

of the multitude. This solemn and mysterious ceremony happened a few days ago, in the presence of his majesty, and ministers of state, which is rendered still more solemn by the latter renewing their allegiance in a manner truly chivalrous and barbaric, by drinking water out of a large basin, while the king holds a sword erect in it. The hieroglyphic for the present year is rather appalling—a man blindfolded, riding upon a peacock, grasps a trident in his right hand, and holds a piece of flesh in his mouth. This emblem is said to portend some remarkable good or evil to the whole nation this year, in which all ranks, high and low, rich and poor, will participate.

Sabbath, April 12th. In the forenoon we were out amongst the Chinamen in Sam Pëen and the gardens. Seeing the Siamese visiting the pagodas, we entered one, and found several women and children sitting before the idols, worshipping, and making offerings of fruit, flowers, &c. to them. One woman advanced, and crouched to an idol, with two beautiful lotuses in her hands. A priest stood by, and saluted us cordially on entering; but on saying a few words to the women on the folly and wickedness of giving the bounties of divine providence to senseless idols, he was a little sullen, and evidently displeased. In an open building, contiguous to another pagoda, there was a crowded assemblage, chiefly women, busily employed in neatly arranging their offerings of fruits, sweetmeats, &c., intended for the priests. The floor was indeed literally covered with a variety of

delicious fruits, presenting a very pleasing scene, and displaying, in a singular manner, the goodness of divine providence to this foolish and ungrateful people. A row of priests sat on one side, before whom some old men were crouching, and presenting a trifling offering to each, rather as a testimony of their homage, than for any value in their gifts, for these were as nothing to the teeming abundance on the floor, which was all their portion. The present season is kept as a festival by the Siamese, being the commencement of their year, and for several days in succession the people visited the different pagodas, bearing their liberal offerings for the idols and priests. Many pass up and down the river in their little skiffs, richly freighted with the choicest productions of the soil; and to day the ways were crowded with small parties, moving in all directions with baskets and salvers in their hands, loaded with fruit. I was forcibly reminded of the Israelites coming up to Jerusalem, about the same season, with the "first fruits;" but how mournful the contrast!

The pagodas, and ground contiguous, are cleaned and adorned with flowers, silk cloth, &c. The idols are dressed out in new silks, of different splendid colours. A white thread encompasses the pagodas, as a *barrier* against the invasion of evil spirits, and we are told that the whole city is thus bound up after the gigantic genii, and all inferior spirits, have been forcibly expelled by the firing of cannon, &c.

It is a little remarkable that scarcely any but

women engaged in this festival. We have seen very few men amongst them. The women are dressed out very gaily, and usually accompanied by their children and slaves, if they happen to be wealthy. Indeed the present is evidently a season of riot and revelry, and the people are given up to the indulgence of all their lusts. The Buddhist priests are notorious for their ignorance, indolence, and immorality. In returning, we passed one or two gambling parties, sitting in the open street, consisting almost wholly of women !

In the afternoon Gutzlaff went on board half-a-dozen Fokëen junks, and was politely received by the captains. He left only a few books, but we hope to see them again. The last has been a busy week. Many Chinamen, of all classes, for books and medicines, both from the junks and the city. The rest of our visitors chiefly Peguans.

Wednesday, 15th. A lamentable catastrophe had well nigh befallen us yesterday. Our Chinese servant boy, while making up some opium and camphor pills, was induced by the offer of half a tical* (about 1s. 3d.) from another Chinaman, to swallow a hundred of them ! The boy's father was also present, and having a greater love for money than his son's life, encouraged him in the the deadly feat. The boy soon fell down, and

* The Siamese silver tical is a round piece of money, worth about half a crown, and evidently corresponds to the shekel of the Bible, both in name and value; they have also half and quarter ticals, both of gold and silver.

vomited part of this oppressive load; the remainder was probably all brought up by two smart emetics, which were instantly administered on our hearing what had happened. The lad was, however, in a miserable condition several hours, and for a while we despaired of his life, but the Lord had mercy upon him and ourselves, and heard our prayers, and graciously restored him, thus averting the reproach which satan doubtless intended to bring upon us and the Lord's work. Being foiled in his attempt, he had another device ready, for, as soon as the boy showed a favourable change, his parents were stirred up by the arch-deceiver to make a thank-offering to the gods for his recovery. Gutzlaff seeing the father going away with a dish of rice, a lighted flambeau, and incense in his hands, asked what he was about, and said, you old foolish man, I have just been praying to the God of heaven to restore your child, and you see He has had mercy on you; if you go now and worship "Ang kong," (an idol of the Chinese) I will do no more for your son, but leave him to perish! The old man then laid down his rice, put out his torch, and said he would not go. Thus satan, that subtle murderer, having failed in his attempt on the life of the boy, would gladly have had the honour of *curing* him! But to the Lord alone will we render praise and thanksgiving for this great preserving mercy!

This morning the boy is quite sensible and almost well. Soon after taking the pills he fell into a drowsy stupor, but did not sleep, complain-

ed of dimness in his eyes, and wept and sobbed at intervals. About an hour after taking the pills he became cold, his pulse ceased, and he was almost insensible ; we then began to despair, but after another emetic, and copious draughts of coffee, he revived, and was thrown into a warm and profuse perspiration, and continued gradually improving afterwards. During the whole time he had no pain, or convulsive motions. A hiccup troubled him a while, induced, probably, by weep- and sobbing.

The man mentioned April 1st, came again yesterday, saying he had lately had a dispute with some of the Talapoins, and told them plainly that they were all in error,—exhorted them to worship the only true and living God ; and on declaring the doctrines of Christianity as set forth in the books which *we* had brought into the country, they agreed that they were good, and had little to say in favour of idolatry. Thus, truth has found an advocate in this simple, honest-hearted man, who unconsciously and without any design on his part, has become a preacher of the gospel, both to his own countrymen, and the Siamese. His dry manner of talking, and open, fearless, unsuspecting spirit, prevent any from taking offence at him.

During the last two or three days, very few books have been taken, though a good number of visitors have been, and amongst them many Chinamen. All were indifferent, no one could read, and scarcely any would look at a book. Such changes have become so frequent that we cease to be surprised with them.

Sabbath, April 19th. The last has been a busy week—many Peguans and Chinese. Recently small parties were incessantly dropping in through the day, so that there was little leisure for any other work, and latterly many books have gone. We have paid several visits to the junks, and supplied each with a small *export cargo* of the “precious seed,” to be scattered on the large sterile plains of China!

Had another miserable victim of that monstrous custom of exposing the female immediately after child birth, to a roasting fire! This woman, probably, in a fainting fit, had fallen into the fire, and scorched her breast, and most of the abdomen in a dreadful manner!

Friday, May 8th. About eleven o'clock at night, was roused from sleep by one of the most awful thunder-storms I have witnessed in the east. Incessant peals of thunder rolled and rattled over our heads, at momentary intervals, accompanied with vivid flashes of lightning making it bright as day at one moment, and the next leaving us in midnight darkness. For a while the storm raged close over head, and the thunder claps were sudden and astounding, resembling the discharges of artillery close by; rain all the while pouring in torrents, and coming in gushes at each successive peal.

The heavens above seemed rending—all in convulsive and terrible commotion, reminding us of the day of judgment, when the fury of the Almighty will be poured down upon the wicked!

The heavens and the earth were shaken, and our cottage trembled beneath us on its wooden pillars. I thought of the thunders, and voices, and quakings of Sinai! The majesty and power of Jehovah, thus arrayed in terrors, made me, like Moses, "exceedingly fear and quake." I thought of my own sins, and the sins of this nation, which reach indeed to heaven, and call loudly for vengeance, and entreated the Lord to spare us, and give this foolish people time for repentance. May they be wise and repent like the Ninevites, and consider the time of their visitation from the Lord, and dread lest this be only a prelude, and sign, of that storm of divine wrath which is perhaps, even now, gathering fast and ready to burst upon their heads!

The following letter from our dear friend, Mr. Burn, was very very encouraging and refreshing to our spirits, in the midst of our labours and trials.

Singapore, April 15th, 1829.

MY DEAR T—

MR. Presgrave has just sent me word from his office that the Pillar, a Spanish brig, has cleared out for Siam; but that if I make haste I may have time to send you one line of friendly salutation before she actually gets under weigh. Your letters, and those of your dear companion, by the schooner Anne, arrived safe, about three weeks ago, and for them accept my very dear and grateful acknowledgements. They were very encouraging, and, I hope, quickened our prayers for still greater blessings on the interesting field of your labour.

I read parts of your Journal at our last Monday evening's meeting ; and, I can assure you, it was one of the most gratifying meetings of that kind which we have had for some time. It was agreed on all hands that the journal should be printed at the expense, and for the use of the committee, and it is now in the hands of the printer. You only mention one want in your letter, viz. some black lead pencils. Of these I send a small bundle, being all that I possess ; and most happy do I consider myself in being able in this easy trifling way, to promote the great object I long to see accomplished, viz. a translation of the Holy Scriptures into Siamese. I dont know why I should have set my heart so much upon this, but two or three years ago I seriously purposed, if it were practicable, to make an attempt at something of the kind, but failed for want of a teacher and a book ! nevertheless, I have still retained a sort of enthusiastic ambition to do something in that language one of these days. However, I shall now wait the result of your present endeavours to acquire the language, and often pray for you, that wisdom may be given to you to acquire it soon and readily. It is His own word ! Oh what confidence does that inspire, methinks we cannot be too familiar in our requests on such matters. We have not, because we ask not. We receive not, because we ask amiss. Why should we not beg of God to enable us to speak such and such a language, when we know that preaching is of His own appointment, and almost the only means appointed

for the conversion of the heathen. How shall they hear without a preacher? and how shall he preach in a strange tongue, except he be taught? and that not merely by the process of study, but by the immediate suggestion of the Holy Spirit. I would not advocate presumption, but I certainly think we restrain ourselves too much in our petitions to God. He has set no limits to our desires but His own blessed will; and who would or could desire more of a good thing than He is willing and able to grant.

Oh! my brother, we are not straitened in God, but in ourselves: then let us go boldly to the throne of grace, that is, with the feeling that we are about to ask what will redound to the glory of Him that bestows, and ask accordingly, i. e. largely, particularly, mentioning every thing that affects the object of our request, however minute. You are suffering much from weakness of body, and it grieves us to hear it; but is it not because we do not fill our mouths with arguments, and plead with Him for His name's sake to remove it, that the affliction is still continued? Nothing is impossible with Him! why do we not tell Him so, and ask Him the reason of this dispensation; for He is love! You seem, by requesting more pamphlets, to be intending a longer sojourn than we were led to expect by your previous letters. We should have rejoiced to see you here again;—but the Lord's will, and the Lord's work, be done. You seek to be guided by Him, and therefore whether you come or stay, we feel sure that He will not suffer you to err. Go on and prosper.

I know not if any body else will write by this vessel, but I have given them all warning. They all are much interested in the Siam mission, and would send, because I know they feel much attachment to you both, particularly the Caswells, and my silent non-writing friend E. P.—Mr. T. and your humble servant visit the junks, and always find that the crew of the Siam junks are acquainted with you and Gutzlaff. I wish I could send you some English letters, but I have received none for you, since the first budget by H. Several vessels are expected in here daily from England, which we know left in November. Wars and rumours of wars, are sounding louder and louder, in all Europe. The Lord reigneth, we will rejoice and be glad. Farewell, and ever rely upon the affectionate attachment, and esteem, of your friend and brother,

ROBERT BURN.

May 14th. My health still continuing bad, and being much enfeebled in body and mind, I have at length resolved, in submission to the Divine Will, to return to Singapore. I feel happy in leaving my brother, and fellow labourer, in tolerable spirits and good health, and vigorously employed in the Lord's work. Though left alone in the midst of the heathen, I trust the Lord will graciously sustain him, and grant him a double portion of those sweet consolations, which, from the beginning, we have enjoyed together.

Latterly the work has revived ; we have had

many Chinese enquiring for books, and I was much pleased yesterday in seeing the crews of two junks, come to bid us farewell, on returning to China, and to increase their little cargo of books, previously given to them. The crew of another junk, which arrived to day, also came to pay us a visit, and solicit books.—A good number of Mòans still attend daily for medicine.

I embarked early this morning on board the schooner Helen, captain Stewart, and dropped down to Packnam, in the evening.

21st. We were detained three days on the bar, having at most only two fathoms water, though near the spring tides, which obliged us daily to warp through the mud. A dozen junks came out of the river with us, and were all aground like ourselves, yet by means of hawsers, almost a mile long, made considerable progress each day. We had only scanty ropes for this purpose, and were therefore soon left in the rear, but the wind at last springing up from the N. E. we made sail and soon got ahead. Most of them were large junks, bound for different parts of the empire, each probably bearing a small cargo of the bread of life, with which we supplied them at Bangkok. The thought was cheering to my spirits, and I fervently implored the protection and blessing of the Lord upon their voyage. I was grieved, however, to see some of them, two or three evenings together, burning paper and casting it in blazing handfuls upon the water, vainly expecting thus to procure the favour of their gods! Like Ephraim, they are

besotted and wedded to their idols. Though the truth has been declared to them they are slow of heart to believe, and turn from their folly and wickedness.

The S. W. monsoon having fully set in, our voyage down the gulf was long and tedious, being nearly five weeks from leaving the bar, to our reaching Singapore. The schooner being in a very leaky state, and deeply laden with sugar, we were apprehensive of a disastrous and perilous voyage; but falling in with the schooner *Anne*, captain Stevens, on her way to Bangkok, she put back and returned with us to Singapore, in hopes of obtaining our cargo of sugar, for the Bombay market. She lightened us a good deal by taking the greater part of four hundred bags on board, otherwise we might have suffered much from the rough weather which we subsequently experienced.

CHAPTER IX.

Two letters from Mr. Gutzlaff, detailing the progress of missionary labours in Siam, and various incidents, subsequent to our separation.

Bangkok, June 26th, 1829.

MY DEARLY BELOVED BROTHER,

MR. CARLOS is now finally leaving this place. Every thing is settled ; the young Marcelina remains alone here ; the water cottage, our peaceful abode, is let to us. Since I had an opportunity of giving medical assistance to the crew of the Portuguese brig, all left me with the liveliest tokens of thankfulness, and the full persuasion of the good intentions of Protestant missionaries. The supercargo of the Spanish brig showed himself a most generous friend, and also the Spanish captain, a liberal man, with whom I had many interesting conversations. The American captain will supply me with sulphur and tar ; thus you see that the Lord provides always for our dispensary.

Mr. Carlos has been exceedingly kind to us till the last moment. The Lord has remembered him; he got over all difficulties; and at the end, both the kings made him a very handsome present. We both rejoiced and acknowledged the bounty of the Supreme Father in heaven, from whom all good and perfect gifts descend. Mr. Baptist has been many times with me, and intentionally led our conversation upon Christian subjects.

Mr. Carlos requested a bible, which he now will begin to study.

I have distributed some copies of the New Testament amongst the Portuguese; but they were prohibited, on account of their being printed in London; only one came forth saying, I laugh at this ridiculous injunction, and wish to propagate the word of life. The poor mad priest is gone to Macao; the other is ordained bishop. To introduce him, a splendid procession will take place from the bishop's church, to Santa Cruz, next Sunday.

When you had left me, I was quite overpowered, by feelings of having lost so faithful a companion. I looked at the place, where you had sat; I myself sat down in the little room, and almost wept from grief. And now, when I am going in the lonely walks, where we formerly walked so cheerfully together, and I am asked by a Siamese, "Phi tàn mo pai nai ta?" or by a Chinese, "Loo a hea khi te ko?" (Where is your elder brother gone?) tears come in mine eyes. Alas! you are no more with me, and perhaps never will be again. A few days after

your departure, the Cambojan prince, the younger one, came and brought your books. I blamed him very much, that he did not come to take leave of you, as I had given notice of your departure. He excused himself with the urgency of the king's business on account of the Cochin Chinese ambassador; for the two books he would give you two Cambojan ones. The elder brother sent a paltry volume, and I therefore refused it, entreating him to send a nicer copy. His little boy enjoys now perfect health. The Burman priests had made elegant copies of the books we desired, and brought them to me, asking for the money, before they were entirely finished, which I refused.—Of your books, which you ordered, I only got one volume, but by and by I hope to gratify you by the transmittance.

The number of those applying for medical assistance, has often been very great; many books went still to China, so that our store was almost exhausted, when the new supply from Singapore arrived. So you see, my dear brother, that the Lord takes a special care of the Siamese mission. It is now quite the season for the Siamese; many of them come more than six days' journey hither, and stay some days in a boat. They are in the whole a tedious set of patients, who exercise, by their peevishness, my patience a good deal. But they like to listen to what I tell them about Jesus, and are willing to implore His saving help. I was many times amongst the Chinese and spoke now and then very earnestly. You remember still

the priest, whom we addressed in the temple of his ancestors, exhorting him to forsake idolatry, according to the persuasion of his own heart ; he died a few days afterwards. One more Hainam man, well versed in literature, offered himself as a candidate for baptism ; I gave him the New Testament, and bade him return, if he wanted instruction. Lew Chik is almost exhausted by sickness ; he reads constantly the word of life, and frequently converses about Jesus. Atoa and Ajan* have become farmers by raising pigs ; both are very faithful in their service ; especially Ajan, who renders the most important services in the dispensary. We have frequently prayed for your safe arrival at Singapore, and think the Lord will have heard our prayers.

Some time ago, the Phra Klang's sister, that famous intriguing woman of the palace, wanted my assistance. I met her, without knowing her, in the spacious hall of the Phra Klang's house, which you well know. All the Phra Klang's wives and children, laid stretched upon the ground during our intercourse. I spoke about Christ, but found no ears to hear. A few days afterwards, the Phra Klang sent for me. He asked me, Phi pai leu ta ? Tân mo rak sa khun chap taou rai ?† There was a Chinaman, whom I do not know, who gave such an excellent account of our

* Chinese servants and assistants, in the medical department.

† "Is your elder brother gone?" "How much do you get for healing the sick?"

proceedings, so well digested and in such emphatic language, that the Phra Klang was at a loss to make any reply. He has never troubled me again.

The Lord has granted lately His abundant blessing upon the translation. The Cambojan, Bun, is really master of the language; he has written most excellent copies; he corrected all faults in the orthography, and the most glaring ones in the dictionary; so that I may say you would scarcely recognize it. He is now employed in the Epistle to the Corinthians; all the other parts, with the exception of some chapters of Mark, are ready for the second revision. I employed another Siamese, Chaou Rung, a very able scholar, who was prevented by sickness from finishing Genesis, which he had executed hitherto with great accuracy. Hom is now a little more diligent and has given lately many proofs of his generous character. Bun is of a peevish, and base spirit, and exercises my patience a good deal. Rung is a very quiet man, who speaks rather too little. Lately I made the discovery of books written almost in the language of the people. This filled me with thankfulness to the Lord, because I understand them, and can model the diction of the translation after them. I ordered a great many copies to be made with the intention of studying them closely. If the Lord grants me health and strength, I shall do my utmost for the translation. He has done already so much and watched over the work, therefore I am in good spirits, and can

pray for the completion with a cheerful mind. Apec has since been here, wishing to enter again into his old service, but I put him away.

The expenses are now considerably increased and will be more, as we advance; sixty-four ticals were taken from the stock to pay the rent for the house, from the month of March. I took, therefore, the liberty of drawing 200 dollars, in favour of Mr. Carlos, upon Mr. Burn; but if he himself thinks it not fit to pay them, I pledge myself for the reimbursement at my return.

* * * * *

Now my dear brother, if you can be prevailed upon, by such a joyful occurrence* to stay longer in the East, let us then, if it please our faithful Shepherd, go together to China. Oh! that the Lord may grant you again your health! You see, I have here enclosed an epithalamium in Siamese; consider it as coming from your old Siamese companion, who loves you and who esteems you; you must make my heartily Christian compliments to Miss S. and translate to her the prayers.

A few days after you had left me, I had such an abundant outpouring of the spirit of prayer, on behalf of the salvation of the Chinese, as I have had never before. Since that time a spirit of supplication prevailed over my whole frame, till within

* On arriving at Singapore, from Siam, I had the happiness to meet a beloved friend, from England, with whom I was soon united in the Lord; and who is still graciously spared to me, and our dear children. To this joyful and unexpected meeting, my brother and fellow labourer alludes above.—J. T.

a few days ago, when I was attacked by indisposition, which keeps me still lingering. I suffer now much in my mind, and I am dry and hard like a stone ; but I pray to the Lord, that He may again refresh me by His presence, which He has done latterly so abundantly. In a few days I shall be the only European in Bangkok, with the exception of the two priests. I hope therefore that the gracious Redeemer will bestow upon me His rich consolation. Indeed I even now believe more than ever before, that the Lord will fulfil His promises in regard to the heathen. I can rejoice in hope, though my eye sees nothing. Let us fight as long as we can. Ah how precious are the divine promises, when we are in the midst of Satan's kingdom, consider their veracity, and can believe, that this large wilderness will become an Eden, by the Almighty power of God. Therefore, what we do not see we believe, and we continue to believe, because God is faithful.

I hope very soon to write again. Give me also a long letter ; you know I love you, and wish therefore to hear much about my dear brother. I write with the Portuguese ship to the Dr.—Your letter I received, when I was dining with Mr. Carlos ; it rejoiced me very much. I ask your forgiveness once more, if I have offended you in any way. That the grace of our Lord Jesus may be upon you and your dear S—, is the prayer of your unworthy brother,

CHARLES GUTZLAFF.

Bangkok, July the 14th, 1829.

DEAR BROTHER,

I am much indebted for the kind regard you shew towards me. You will have received my letter by Sigr. Carlos; I received your's, with ample agreeable dispatches. Sigr. Carlos* and Baptista took heartily leave, and wrote me twice from on board the vessel. Now, the place looks like a wilderness. When you read this letter, I shall be the only European in the place, except the two bishops, who, as you know, live like friars. There is another Frenchman expected to come from Cochin China, in order to be ordained as bishop.

In reply to your remark in the letter, I can tell you that I am decided, and think to follow the way of the Lord, when we, by His grace, finish a work which will already have past the first revision entirely, when you read this, and in which the Lord has so wonderfully assisted, that you would not recognise the original. The Cambodian removes every thing, which has a foreign appearance, writes a neater and more correct hand than the best copy of your Prasamut, and works from seven in the morning, till eight in the evening; latterly, he has done as much as four men like Chaou Rung can do. He will, perhaps, finish to-morrow the Epistle to the Hebrews; Hom, that of St. James. Now for the goodness of the Lord,—in addition to the books in the common dialect of the people,

* Sigr. Carlos Silveira, our kind friend, the Portuguese Consul in Siam, was usually called Sigr. or Mr. Carlos. He left Siam about this time with his Secretary Baptista.

of which I possess already a good many, some priests at the palace translate now the religious books from the Bali for my use, and have also engaged to lend their assistance in properly arranging the translation of the Scriptures. All this is by the faithful Hom, with whom I have had lately some cheering conversations ; and who, indeed, takes the translation not as a mere matter of gain. This is quite the contrary with Bum, a decided Buduist. Rung is of a far better stamp. The Lord has enabled me now to speak the Siamese with ease, and trusting that the faithful Shepherd will not withdraw His hand, when we, after some months, again begin a second revision, I hope that we shall by no means be ashamed. Now, my dear brother, I charge you to arrange the business at Singapore in such a way, that I may not get the name of translator ; you know how little I deserve this, and how often you had reason to blame me.

I was to-day with the Pegu priests at Kokway, and told them of Christ's love and sufferings ; they were truly delighted, and one of them translated it immediately into Peguan for his brethren, who did not understand Siamese. Being called by the Birman priests, I insisted upon them praying to the Almighty Saviour, for the restoration of one of them, who is very sick, and they promised to do it. Amongst the Chinese is a falling off, which, how deplorable soever, will be remedied by the Lord's hand. My love to them grows more and more, and *Θεου δειλοντος*, I shall not postpone the

China voyage more. Look out for a successor in the Siamese mission ; remove every scruple about the undertaking at Singapore ; the good people will speak of sacrifices and dangers, which only exist in their imagination ; and if, after all, the Lord grants you health again, come, my old faithful companion ! and let us go together. Chun Choo Shiam will embark with me. Sing Mia is come back as the forlorn son, though without repentance. Lew Chik reads diligently, speaks about the forgiveness of his sins, the change of his understanding, and has asked how long he had still to wait, in order to be accepted a member of Christ. Two Tio Chew men, both well versed in literature, desired to-day to join in the adoration of the true God and Jesus Christ, and fell down with us upon their knees. All this may vanish again ; but the Lord has granted me patience. Receive the Birman books the priest lately has brought ; they are not very neat ; the other volumes I hope to send as soon as I have gotten them. Be persuaded that I shall not forget my dearly-beloved brother, and find him what I can.

Greet heartily and friendly your partner, Mr. Burn, Mr. Presgrave, and Mrs. Caswell ; pray for me and the work, and write very soon.—Your unworthy brother,

CHARLES GUTZLAFF.

Journal of a voyage along the Coast of Java, as far as the Island of Balli ; and of a journey of 600 miles in returning over land to Batavia.

CHAPTER X.

Renewed health on returning to Singapore.—Married, Aug. 13, 1829.—Second visit to Batavia with my wife.—Embarked with Mr. Medhurst on a voyage along the Coast of Java, Nov. 14, 1829.—Serious illness and recovery at Samarang : many Chinese there.—Surprise of a Javanese on his first seeing a printed tract in his own language !— Sourabaya and Grissay : hospitality of an aged Christian, Mr. Emde ; primitive Christian simplicity and piety ; various good works undertaken by him and other faithful brethren.—Obtain a free passage, from a Chinese captain, in a *Prâu* sailing to *Balli*.—Beautiful and varied scenery of the Coast of Java, &c. : lofty, rugged volcanic mountains, towards the east end.—*Balli*.

AFTER returning from Siam to Singapore, my health was soon mercifully restored by the change, and I remained there several months, occupied with the usual missionary labours. Towards the end of the year (1829) I went to Java the second time, accompanied by my wife, to whom I had been married August 13th. We had a pleasant and safe passage upon the whole, though once in imminent danger, by striking upon a coral reef.

My principal object in visiting Batavia again, was the prosecution of a missionary tour through Java with Mr Medhurst.

November 14th.—Embarked with Mr. Medhurst, in the ship *Banjer*, Captain Livingston, bound for Sourabaya. In running along the coast from Batavia to Samarang, the appearance of the country is varied and interesting. The greater part seems clear, open, and well cultivated; and nothing is wanting to complete the beauty of the scene but villages and farm-houses. We arrived in six days at Samarang, which lies at the head of a deep bight or bay, having a semi-circular barrier of high-peaked mountains in the back ground. Samarang is a large and respectable town, second to Batavia, with a numerous European, native, and Chinese population.

Before reaching Samarang I was attacked with a severe bowel complaint, that came on with much violence, and threatened to be of serious consequence; but after getting on shore, and resting a few days, I was gradually restored through the blessing of God, and was able to go out, and accompany my fellow-labourer in his daily visits to the Chinese and Javanese. The Chinese are here numerous, amounting, probably, to 15,000 or 20,000, and occupy a large and distinct part of the town. We were received with much kindness and hospitality by them; and they listened to the glad tidings of Salvation, and gladly received our books. My companion was recognised by many, who had seen him there on former occasions.

The Javanese dwell in small oblong Campongs, or villages, containing fifteen or twenty families. Few of them could read, except their head men. A worker in brass, and a goldsmith, were the principal men in two of these Campongs, which we first entered. The latter, the goldsmith, not having seen a printed book in his native language before, was so much struck with the beauty and regularity of the printing of the Javanese tract which we offered him, that "the sight of it," he said, "made his bones shiver!" He could not conceive how it had been *written* with so much accuracy and neatness, and felt assured that none of his own nation could have written it. He received the tract thankfully, and evidently esteemed it as no mean boon.

Wednesday, Dec. 3rd. Sourabaya. Arrived at this place in three days from Samarang. After leaving Samarang, the country does not appear so mountainous, but still moderately elevated, and remarkable in its outline for long even ridges of hills, terminating in obtuse angular slopes. Sourabaya is a large and flourishing town, pleasantly situated on an arm of the sea, opposite the island of Madura. It is crowded with a native population of Javanese and Malays, as well as Chinese. In the vicinity of Sourabaya, there is also a town called Grissy, inhabited chiefly by Arabs, who have several ships, and carry on a considerable trade with Singapore, Pinang, &c.

We got on shore early on Sabbath morning, and went to church. The preacher was a young

man of warm spirit, and vehement in action ; but we fear that much of this was assumed ! In coming out, brother Medhurst met with several friends ; one of whom, a venerable old man of patriarchal simplicity and piety, took us to his house, having previously heard of our coming, and prepared two small bed-rooms for us. On entering his house, we found the room filled with men, women, and children. After mutual greetings, and Christian salutations, the whole company kneeled down, and the old man offered up a fervent prayer for the blessing of God upon what they had just heard in the church ; and also earnestly pleaded for a rich blessing upon ourselves, and our future labours. A hymn of praise was then sung by us all, while still upon our knees. Not expecting this, we were agreeably surprised, and could have imagined ourselves in the midst of a little company of Christians, in the days of the apostles. The house of this man of God (Mr. Emde), is in a quiet retired situation, “ by the river side,” and hither “ many resort for prayer.” Our worthy host seems quite a father amongst them. Every night, since our arrival, he has had an assembly of pious neighbours, for evening worship, in his house. Mr. Medhurst addressed them twice in Malay. It appears to be their custom thus to come together frequently, if not daily, for the edification of one another. Mr. E. also calls his own family together about five o'clock in the morning, to sing a hymn and pray ; and again at night. This little family group consists chiefly of orphan children, taken in

and supported by the good old man. Another little circumstance brought me back to former times. Just before sitting down to eat, three of these children came to us, one of them holding a basin, while another pours water upon our hands from a jug ; then comes a third, a little boy, bearing a napkin on a brass tray.

Various good works have been undertaken by this small band of the Lord's servants here. Many tracts, and the whole of the New Testament, have been translated into a sort of Dutch-Malay, intelligible to the people here ; but, having no printing press, the multiplication of copies by writing has been very expensive. Mr. Medhurst, however, proposes to have the New Testament printed for them, at a moderate expense, either at Singapore or Batavia. The translations are executed by a Dutchman, competently skilled in the Malay, from which copies are made by a *young Chinaman*. We called on the latter, and had a good deal of conversation with him. He has acquired some knowledge of the Scriptures ; has a modest pleasing manner, and seems in a hopeful way. We expect him to accompany us to Balli, trusting he will be useful to us in our intercourse with the people. We hope to embark soon in a *prâu*, commanded by a Chinaman, whom we found lying on a sick bed, ill of a fever. Through the blessing of God he was soon restored by a little medicine, which we gave him. On his recovery, he said he would take us, and all that we have, most gladly, free of all expense ; for, he would consider himself very wicked

if he should take any thing from us, after the kindness shown him. Thus, we see that the Lord has the hearts of all in His hands, and turns and disposes them just as He pleases; and can raise up the sick to serve Him, as He did Peter's mother.

Monday, Dec. 7th. After taking an affectionate leave of our worthy host and his family, and a few other friends who called upon us, we went on board the *prâu* on Thursday last, but did not sail till the following morning. We are, in all, about a dozen souls on board. The crew, Javanese and Malays; the captain, and a young man, connected with the owners, being Chinese. All are very peaceable and social, and we are not much annoyed with their idolatry and superstition. We observe the captain, and the owner of the vessel, frequently reading some tracts we put into their hands; the latter, especially, is diligent in reading, and apparently interested with them. The other Chinaman, our companion, Tek Suy, cheerfully joins us at evening and morning prayer, and manifests a serious, attentive spirit.

The weather has been good, and winds pretty favourable, which have brought us, in three days, almost half way to Balli. Our course has been rather devious, following the windings of the coast, which has afforded us a good view of the land all the way. For a while it appears rather low, but in approaching the east end of Java, a more rugged, mountainous scene opens, with a bold coast; yet every where there is a pleasing appear-

ance of life and fertility ; even the hills and mountains, except the loftiest, are clothed with grass, trees, and shrubs, to the summits. Populous villages are scattered along the shore, chiefly inhabited by fishermen, whom we observed busily following their occupation in numerous little *prâus*. This morning we found ourselves close in with the land, near to Besuki, where the Dutch have a resident. The scene, at sunrise, was peculiarly beautiful and striking. Clustering green hills rose from the margin of the sea, close to us, extending back into the country, and gradually ascend to the distant lofty mountains, whose tops were lost in the clouds. A long line of coast was visible east and west, curved, here and there, into small bays, with jutting head lands. Three or four villages, half shaded by cocoa nut trees, lay scattered along the beach. From these we soon observed a vast number of boats and *prâus* putting out to sea. As they came out in fleets, of forty and fifty, from different points at the same time, the scene became exceedingly lively and interesting. Most of them, by their smallness, and single triangular sails, we knew were going out on their fishing expeditions. Several, however, of a larger size, and with double sails, were little *merchantmen* ; they passed near enough for us to discern that they were well freighted with sheaves of paddy, jagong, (Indian wheat), and cocoa nuts.

The mountains near the eastern extremity of Java are lofty and rugged, and many of them volcanic. Yesterday we passed one, Mount Wend-

ing (or Weni), which was sending forth, at intervals of three or four minutes, dense columns of smoke, but without any appearance of flame or fire. This morning we were close under mount Ringit, remarkable for its rugged appearance, and numerous peaks; its sides are defaced by innumerable sharp ridges, and deep furrows, or cavernous ravines. Indeed, all the hills and mountains in the neighbourhood have a singularly wild, romantic aspect, as if frowning upon man, and forbidding him seeking a habitation amongst them. Every thing seems here in disorder, and thrown into wild confusion, by numerous internal convulsions and earthquakes.

15th.—Balli. Arrived at Balli Leling on Thursday evening, after two days' run from the Java coast. With a fair wind, one day would have brought us hither. We had a good view of the island on approaching it. A ridge of hills of moderate elevation runs through the whole length of it, from west to east, almost in the same line with Java. The hills, especially towards the west end, bear the same rugged aspect as those on the Java side, and are evidently a part of the same range, broken by the straits of Balli. The chain of islands eastward of Balli, is doubtless a further continuation of the same. When nearing the island we saw a huge dense volume of smoke, rising from a mountain in the interior, distant thirty miles, near the peak of Balli; evidently a volcano in powerful action.

The town of Balli Leling is near the coast, on

the north side of the island, and towards the east end of it. It is situated on a rising plain, backed, at the distance of four or five miles, by mountains. The coast is rather bold, affording anchorage only at a small distance from the beach. Práus, and other small craft, run into the mouth of a narrow river which flows from the neighbouring hills, and lie in safety. About twenty or thirty were there when we came, and two small brigs belonging to Chinamen were at anchor a little way out, and just about proceeding eastward. The town is much larger than we expected, though mean and dirty, consisting almost entirely of mud walled cottages, covered with grass. The streets are narrow, but intersect each other at right angles, so as to divide the town into many small squares, or Campongs; each of them being surrounded by a mud wall. At moderate intervals, elevated and rather imposing door ways open into these squares, or Campongs, from the main street. The town is divided into two principal parts: the lower, near the beach, being inhabited by foreigners; and the upper, about a mile distant towards the hills, is occupied by the Ballinese. The strangers residing here are chiefly Buggese and Malays, with a few Chinese. The former have a neat Campong, forming a contrast to the rest of the place: their houses are constructed of bamboos, elevated above the ground. The Malays, and Ballinese, who have become Mahomedans, dwell in the remainder of this lower part of the town. A few native Ballinese being also intermixed.

The Buggese are computed at 600, and the Malays at 200, taking, as we understood, only the male adults. The former are almost entirely occupied with commerce, and the latter partially.

An old Chinaman is *Shabandar*, or, superintendent of the port. He gave us a tolerable reception, though we soon found he was by no means friendly to our mission. We lodge with him, and have a large, dirty outer room, more like a barn or stable than a human dwelling place.

We went out into the neighbourhood and found a Mahomedan mosque, and a rude native temple, pleasantly and rurally situated, in the outskirts of the town, close by the sea. The temple was hardly worthy of the name, being merely a small, rude, mud-wall enclosure, entered by two or three gaps; and within this were half-a-dozen small wooden pagôds, or rude temples, in miniature, raised on wooden poles. Some of them have double and triple roofs of straw surmounting each other. A straw roofed shed, at one side of the enclosure, completed the furniture of this *sacred* place; no image or idol was to be seen in any part of it, nor any other trace of their superstition, except a few flowers placed in one of the small pagôds.

The fishing boats lying on the strand, to the number of forty or fifty, next excited our curiosity, from the smallness and singularity of their form. They are simply canoes, hollowed out from the stem of a moderate sized tree, fifteen or

twenty feet long, and a foot and a half broad at the widest part, and two or three deep. To each side are appended wings to balance the boat and keep it from capsising. Each of these is made of three poles, two of them running out at right angles from the side, near the stem and stern, and crossed at their extremities by the third pole. When the boat heels over on one side, the wing on the same side keeps on the surface of the water, and so counteracts its tendency to upset. Each of them carries a small sail, raised upon a pole, in the midst of the boat. They are usually managed by one or two men. Their oars are like a double paddle, each end being broad. A man grasps one of these by the middle, and by alternately raising the ends of it, strikes the water on both sides of him. In Siam, I saw a few similar to these. Larger boats of the same kind, capable of holding from four to six men, are employed in coasting along the island; and chiefly for the purpose of bringing fruits from neighbouring villages, on the coast, to this place. One of this kind, called a Jokong, lately came in from Banyu Wangi, the principal place, in the straits of Balli, on the Java side. We noticed some of these *winged* boats at Sourabaya, but of larger dimensions, and employed chiefly as cargo boats. Two persons frequently stood at the extremities of the wings, on opposite sides, when the wind was fresh; in order the better to maintain an equilibrium.

The following day we called upon the rajah, who is a mere boy, 17 or 18 years of age. He is

evidently a youth of weak mind, and trifling, dissipated spirit. During our half-hour's audience, he scarcely put one sensible question to us, or made a single pertinent remark on any subject. When our Javanese Tract was presented to him, and read for his edification, by Mr. Medhurst, instead of attending to it, he amused himself with some crickets which his boys brought to him ! As Mr. Medhurst soon grew tired of reading to such a careless auditor, he laid down the tract, expecting the rajah would have something to say to us, but as he still remained mute and sullen, Mr. Medhurst ventured to break the ice, by asking if the king would furnish us with a guide to return over land to Jamberano, a place at the west end of Balli, whence we could easily cross the straits to Java. We soon discovered that the rajah and his people were opposed to our project ; the perils and dangers of the journey were recounted and magnified ; our lives would be in jeopardy from robbers and tigers, which infest the jungles and mountains ; and the rajah would be very sorry if any calamity should befall us in his dominions. It was in vain to say we were ready to brave all the difficulties and dangers, trusting that Divine Providence would protect and bring us safely through them all. They had no idea of safety and protection, except what their *krís* (or sword) afforded them, and could scarcely believe that we travelled unarmed, and destitute of every weapon. If we pointed to the God of heaven, as our confidence and refuge from danger, they smiled at our simplicity. We

told them we were men of peace, and not of war ; we intended nothing but good to all men, and, therefore, had no fear of suffering harm from any one. Perceiving, however, that all we could say was of no avail, we dropped the subject, and requested to be dismissed. The rajah signified his willingness, and we retired with little ceremony. The king had, just then, exchanged his crickets for a chicken, which he held in his hands, and was looking at as we rose !

We judged it to be the Lord's will that we should abide awhile in this place ; and endeavoured, with His blessing, to make the most of the time, by going out and conversing with the people, as well for their own spiritual benefit, as to gain information respecting the country, and its inhabitants. Amongst the Mahomedans, Malays, and Buggese, we had a friendly reception, and went into the houses of most of their principal men and hadjees, fully declaring unto them the truth as it is in Jesus.

Many sick persons applied to us for help, and, through the divine blessing, several were restored or benefited, especially of the Chinese. Having yet had few opportunities of talking with the Ballinese, we ventured to enter two or three of their Campongs, though we had been previously cautioned against being too venturesome or familiar with them. We spoke to them of their sins ; pointed them to the one living and true God, and Jesus Christ, the Refuge of sinners. Their ignorance of sin, and of God, is such that

we have need to teach them the first principles of religion. The Mahomedan, on the contrary, being already acquainted with them, gives a readier assent, but on advancing a step further to the distinguishing doctrines of the Gospel ; and above all, on preaching to them Jesus, the Son of God, the crucified Saviour, a covert and deep-rooted enmity manifests itself, which is, probably, a greater obstacle to the truth, than the ignorance and depravity of the stupid idolator. Besides the idolatry and superstition of the Ballinese, there are other flagrant vices to which they are notoriously, and almost universally addicted ; such as cock-fighting, gambling, and opium smoking. The former cruel sport seems peculiarly a national, and crying evil. It pervades all classes, from the rajah to the poorest peasant, and is the amusement of childhood and grey hairs. Thousands, and, perhaps, tens of thousands, are kept in Balli Leling for this purpose. At the door of every house, ten or a dozen game cocks may be seen, placed singly in as many bamboo baskets. Opium smoking, and gambling, in other places usually court the shade ; but here, they are practised openly, before the face of all, and in the public street, without the least sense of shame. Children imitate their seniors, and soon become adepts in these vices, as well as in the former. Their early inclination to cruelty is manifest by the childish sport of cricket fighting, which is also a favourite amusement of the rajah. These reigning vices of the Ballinese degrade and brutalise the minds of

the people exceedingly, and are great obstacles in the way of the mission; yet we would not despair, for the grace of God may prevail when every human effort would alone be vain. Their lamentable and awful state ought rather to excite our compassion, and call forth the vigorous efforts of Christians to rescue them as brands from the burning, rather than leave them to perish in their sins, and to fall under the wrath of Almighty God.

The rajah sent down a messenger, requesting us not to go into the Campongs of the Ballinese, as the people were suspicious, and likely to take offence, and might suddenly set upon us, and kill us; and he himself could afford us no protection or redress; out of compassion and regard for our safety, he therefore advised us not to venture any more amongst them. Though we had good reason to suppose that this message was from very different motives from those avowed, we deemed it prudent not to venture into the native Campongs. However, we had still free access to the Buggese and Malays, and had frequent opportunities also of meeting with the natives in the streets, and public places of resort; and in occasional excursions into the neighbourhood we had opportunities of speaking to them in their solitary dwellings in the paddy fields, and tobacco plantations.

We called on Madda Bukit, the Malay interpreter to the rajah, and told him as we were not allowed to return by land, and saw no probability of leaving the place soon by any vessel, it was

proper the rajah should find us a Prâu, as we were anxious to depart. On Monday morning Gusti Anam, a chief, who seems to take a leading part in the management of the affairs of government, came down, and said, the rajah had given orders for one of his own Prâus to take us to Banyu Wangi, in the Straits of Balli, and was now looking out for men. Shortly after a Jaragong (commander) with eight men, engaged to take us for sixty rupees, one half to be paid before sailing, and the other, on completing the voyage.

Gusti Anam brought down one of his children to be vaccinated. Previous to coming to Balli we heard that the small-pox had lately prevailed there, and been very fatal ; we, therefore, brought some vaccine matter from Sourabaya ; and, on arriving in Balli, invited them to bring their children to us to be vaccinated. Two only have been brought this morning ; one of the Shabandar's with Gusti Anam's. Very lately, this disease had proved a severe scourge to the people ; three hundred persons, mostly children, had been swept away by it. But having, for the present, ceased its ravages, the remedy we offered was lightly esteemed.

Monday, Dec. 21st. During the last few days our medical practice has considerably encreased, especially amongst the Malays and Buggese. Of the former, several afflicted with agues and slow fevers, were soon restored, and they showed us many acts of kindness in return, bringing presents of fowls, fruits, &c. Thus we were gradually gaining the confidence and favour of the people.

At first, we had to search out objects of distress, and invite them to come to us ; but afterwards, many came for our help, and hailed us in the streets, and took us into their houses to see their sick. Even the Ballinese were glad of our assistance, and some of the rajah's people came down to us for medicine. At the commencement of our labours amongst the sick, we had few patients, except amongst the Chinese ; but latterly an untoward event turned them against us, and scarcely any applied for relief. A young man, just restored from a fever under our treatment, was early preparing a thank-offering to the gods, and invited all his friends to a feast. This roused our indignation, and Mr. Medhurst remonstrated with him very sharply on the folly and wickedness of such conduct. He told him, we were the servants of the God of heaven, and it was in *His* name, and by *His* blessing, that he had been restored to health ; how absurd and wicked, therefore, it would be to go and worship idols, and make an offering to *them* as a testimony of his gratitude. "*Your* gods," said he, "are *our* greatest enemies !" The Chinese could not comprehend how they could be our enemies. A warm discussion ensued. The friends of the young man stood up for their gods, and used abusive language, saying, "they did not want our help or our medicines ;" and asked, "who had sent for us to Balli ?"—"Why did we come there to trouble *them*, and reproach them with being opium smokers, and gamblers, and say that all such would go to hell ?" Several of them were

much enraged against us, and remained shy to the day of our departure. We were told that the Shabandar, whom we perceived to be no friend from the first, would have encouraged them to set upon us, had he not been confined to a sick bed. Henceforth none of them came for help. They threatened to poison one young man, under our care at the time, if he took any more of our medicine, and he actually threw into the sea several pills given him, through fear of his life.*

Latterly, we have extended our researches and enquiries amongst the people, making several excursions into the country round Balli Leling. In ascending from the sea, a few miles towards the hills, we got an extensive view of the country. The low land is either cultivated and laid out in small and regular fields of paddy, indian corn, and tobacco, or richly clothed with a variety of fruit trees, which also envelope a great part of the town, affording an agreeable, and cool shade to the inhabitants. Fruit is so abundant and cheap, that the people, in a great measure, live upon it. Mangoes and pomegranates were in season, and the stalls in the market were loaded with them. The pomegranates surpass, in flavour and size, any that I have yet seen in the East. While hanging upon the slender waving branches of the elegant willowy shrub which bears them, interspersed with glowing crimson flowers, they are peculiarly beautiful, and arrest the eye of the most

* He frequently joined us in prayer.

careless. It is no marvel that the pomegranate is so frequently spoken of in the Scriptures, and that emblems of its fruit and flowers were chosen for adorning the tabernacle and temple of the Lord.

But to return to the rice fields :—The agriculture of the Ballinese is far from being contemptible. Their small fields are formed into regular squares or parallelograms, about half an acre each. They are either surrounded with a low even mound of earth, or by a light fence of bamboos, while under tillage. The gentle sloping of the ground from the foot of the hills to the sea, affords an easy method of irrigation. The mountain streams branched off in sluices, overflow in succession all these enclosures, which form a series of descending planes or terraces, from the mountains to the sea shore.

Formerly, it is said, the country was not half so productive, owing to the want of water ; but, by an awful earthquake which occurred about eighteen years ago, this defect was abundantly supplied. A mountain, impending over the neighbourhood, was suddenly rent, and hurled down to the sea, in three huge masses. Two of them, especially, seem to have made sad devastation in their course. The most westerly of these mountain fragments, swept away part of the town of Balli Leling, destroying several thousands of the people. A great number are also said to have perished, by an overwhelming revulsion of the sea, during the earthquake. We saw traces of this awful event on the sea beach, a mile to the west

of the town. A thick layer of reddish clay, different from the neighbouring soil, covers the ground and sand on the shore, to some extent. Fragments of rocks also, lie scattered in confusion, on the margin of the sea, of a different nature from any in the vicinity.*

The Ballinese mode of cultivation seems to be very simple, and their implements of husbandry few and rude. The plough is small, with a single handle, and a share of hard wood. We saw a man ploughing with two oxen, and went up to inspect his work and the plough. The oxen went abreast and had wooden yokes on their necks, connected by a cross bar. The man guided them by a rope, which he held in one hand, while, with the other, he grasped the handle of his plough. The cattle appeared tractable till we came near, when they were so much startled, that the ploughman was obliged to unyoke them awhile. The furrows were very shallow, the plough merely scratching up the surface.

A hoe, a three grained fork apparently intended as a sort of hand harrow, and a large knife, straight or bent like a sickle, are the only other implements of husbandry we have seen. The latter is a constant appendage to the Ballinese husbandman. He has it usually stuck in a belt by his side, or behind him, the blade projects in a

* By the falling of this mountain, a breach was made into a neighbouring lake, on the mountains. A stream of water rushed down into the plains beneath, and, ever since, has continued to flow, and fertilize the country about Balli Leling.

very awkward manner to the danger of any one near him. Notwithstanding the simple and careless tillage of the Ballinese, the soil is so productive as to yield perhaps a hundred fold. Two crops are gathered annually. But now is the season for jagong, and tobacco, many fields of which we saw ripening fast for the sickle, and apparently in a healthy and flourishing state. Here and there, we saw a field of casumbo, (used in dyeing,) very much resembling a field of thistles, bearing red flowers. After supplying their own wants with these important products of the soil, they are able to export a considerable quantity of rice, tobacco, and casumbo.

The men alone are employed in agriculture, which seems indeed the only thing they attend to. The women, besides managing their domestic affairs, and spinning and weaving cloth, are occupied in trade, and buy and sell in the market. The men labour perhaps only a third or fourth of their time, and spend the rest in indolence, or cockfighting, gambling, and opium smoking. The Ballinese have apparently no taste for knowledge, nor any desire to improve their minds. The education of the children is little regarded. We were unable to find out any of their schools, though we were told of some; but, had we been fortunate enough to meet with them, it is probable we should have found neither master nor scholars; for we are told they have more holidays than school days, and indeed have no regular times of attendance; each one comes and goes when he

pleases. A few only can read, and generally very imperfectly. They write with the sharp point of a knife on leaves. Their books are scarce, we could only get a sight of one or two, written by a Mahomedan.

CHAPTER XI.

Sail from BALLI in the Rajah's Prâu December 21st.—Singular expedition of *Deer* in crossing the straits of Balli.—False Alarm of Pirates.—Dangerous Coral Rocks : their beauty, variety, and tints.—Arrive at BANYU WANGI in Java :—Volcanic Mountains.—A few Chinese :—Spiritual wants of the Europeans neglected at the Subordinate Residences.—BANYU WANGI to BAJUL MATI 21 miles :—Travel through a Teak forest.—Government Post Stations from the BANYU WANGI to BATAVIA, 700 miles.—BAJUL MATI to SUMBERWARROW nine miles.—SUMBERWARROW to SALETICUS eleven miles.—Excellent road commences ; open fertile country ; rice, maize, &c., people numerous and industrious :—*Watch Towers* in the fields.—*Madurese* inhabitants of this part, much inferior to the *Javanese*.—SALETICUS to PAMEROKAN 18 miles.—Fine and well cultivated country on approaching PAMEROKAN.—PAMEROKAN to BESUKI 18 miles ; delightful and fertile country along the coast ; abundance of corn and fruit ; plantains and mangoes hanging over the road !

WE sailed from Balli Leling in the Rajah's prâu, on Monday morning, Dec. 21st. The prâu was small, but new ; and we had a comfortable little cabin at the stern of it. The crew, being all opium smokers except one, annoyed us a good deal. The men were so indolent and stupified, that we had frequently much difficulty, in rousing them to get under way, after having lain at anchor during night, or when opposed by wind, or tide. We entered the straits of Balli the following day, about noon, but were obliged to drop anchor, as the wind and current were setting strong against us. At the mouth of the straits is a low island, called Menjangen by the natives, where deer come to feed in vast numbers. They cross the straits from

the Java side to browse upon this island, but finding no water there, they are obliged to return occasionally to quench their thirst. In order to avoid being carried down by the current, which is frequently very strong, they adopt a singular and ingenious expedient. Each rests his chin on the rump of the one preceding him, and so form a long unbroken chain, the first steering the course and guiding the rest. When the leader happens to be tired, he leaves his post and retires to the rear, and the second takes the lead, and so on in order.

The wind changing, and the current apparently setting in our favour, we got under way again, but had not gone far, before an alarm was given of pirates. Ten or a dozen men suddenly emerged from the wood on the coast, and ran about on the beach in a confused manner, as if intent upon something bad. Before we had time to get a distinct view of them through the telescope, they all retired except one, who carried a gun, which led us to suppose they were an armed banditti. From this man's irregular movements we imagined he was left as a spy. Just at the same time, the jeragong thought he saw some *prâus*, at a distance following us. They appeared to be a considerable number under sail; finding, however, that they made no way, and continued to present the same appearance, we concluded they were only rocks rising high above the water. After a little while, all our fears were nearly dissipated, respecting the men who had appeared on the beach and

vanished so quickly again, by the sound of woodcutters, who take out guns with them, both for defence and sport.

The next morning, the current still being against us, the men ran the prâu into shallow water, near the beach, and endeavoured to track along the shore, by means of a hawser; but this foolish experiment soon brought us into imminent danger on the coral beds. These are so uneven, that at one moment we had three or four fathoms water, and the next, perhaps only as many feet. The prâu struck upon several, and at last got so fast, that we had some trouble in getting off again, but the men were so bent upon this childish project of tracking, that we had some difficulty in persuading them to push out into deep water, and drop anchor, till the tide changed in our favour.

In the midst of our perils, however, the coral rocks presented us with a beautiful and varied scene. The water was clear as crystal, so that we could see the bottom of the sea, quite distinctly, at several fathoms depth. A new creation seemed to be opened to us. The closest resemblance to trees, shrubs, leaves, mushrooms, cups, sprigs, flowers, &c. might be seen of snowy whiteness, variegated with brown and green.

In the evening, we dropped anchor near to Banyu Wangi, no little rejoiced that our perils were over, and that we were freed from our companions in the prâu.

The following morning (Thursday), we called on the Secretary, and was informed that the resident

was gone to Balli Badong. This gentleman received us very kindly, and invited us to breakfast. He gave us a good deal of information, about the country, and also concerning Balli, with which he was well acquainted.

The neighbourhood of Banyu Wangi is very unhealthy, the ground being low and swampy ; but the country around is beautiful and fertile ; coffee is the chief produce. The land rises gradually to a small range of mountains, twenty miles distant, consisting of three peaked hills, like truncated pyramids, which are volcanic. One was in action some twenty years ago. There is a large crater on the west side of the middle one, an object of curiosity to travellers. Sulphur is found in it, and there is a pit of water in the bottom, of a whitish appearance, from which alum may be obtained by evaporation. The water is warm, and the fumes arising from it, and the sulphur, are almost suffocating.

We called on the captain Chinaman, and left a few books for the Chinese who reside there, to the number of fifty or sixty families.

The Secretary introduced us to the Pati, or second Javanese chief, who furnished us with men and horses for our journey. The regent, or chief man over the Javanese, provides lodging for strangers, there being no inn at the place. We had good fare and comfortable beds with him.

There is a small school for the children of Europeans, consisting at present of about a dozen scholars. But the spiritual wants of the people

are entirely overlooked at this place, as well as at all other subordinate residences of the Dutch in Java ; there being no Chaplain, or minister of the gospel, except at the three principal stations, Batavia, Samarang, and Sourabaya. They are more careful of the body than the soul, having placed two doctors here.

Having obtained a doolie* and bearers for one of us, and a poney for the other, we left Banyu Wangi at four o'clock on Friday morning, and travelled through a large forest to Bajul Mati, twenty-four pal, or twenty-one miles ; where we arrived about noon. Amidst the stillness and dreariness of the forest, we were cheered by the singing of birds ; the notes of some reminded us of the black bird and thrush. We saw some splendid peacocks in the road, which ran into the jungle, as we approached ; also a tapir, and two black monkeys. Tigers infest the forest, but are only dangerous to travellers in the night. We noticed several tiger traps, made of strong logs of wood, with a falling door at one end ; resembling a box trap, for catching rats.

The road was shaded by lofty gigantic trees, forming a beautiful, natural avenue. We saw the oak, on Christmas day, in full leaf. The acorns differ from those of the English oak, having no cup, and containing in the shell a juicy plum, of a

* A doolie is a sort of covered wicker chair, fixed on two poles, by which it is borne on men's shoulders, and commonly used by travellers in Java, like the palanquin in India.

sweet and acid taste, which is refreshing to a thirsty traveller.

At Bajul Mati, we found a good post house (or native inn), where we had venison to dinner, that had been shot in the neighbouring forest. These inns are placed by the government at moderate intervals, all the way from Banyu Wangi to Batavia, a distance of 700 miles. They cost the government little; the Chief over the Javanese in each district finds provisions, &c. The inn consists of a large hall, or dining room, with three or four sleeping rooms on each side. Stables, or light open sheds, are made for the horses.

Saturday 26th. Bajul Mati to Sumberwarrow, eleven pal (nine miles).—About four o'clock in the morning a large company, like an oriental caravan, mustered in the yard, consisting of three parties, numbering about fifty men, and thirty horses. First, a troop of Balli recruits, under an escort of two Javanese soldiers, marched off; then followed half-a-dozen spearmen; our own party bringing up the rear. Our route lay over a hilly and stony country, winding round the foot of mount Sedano on the west side. The road now dwindled into a mere pathway, exceedingly rugged, and obstructed with large stones, making our progress very slow. The brushwood being annually burnt, a coarse green grass covers the ground, which is agreeable to the eye, though worthless in other respects. Trees of stunted growth cover the hills, but here and there presented openings, and clear ground, where I could fancy myself riding through

meadows and orchards. The green oaks, and the aren, or sugar palm, which continually meet the eye, contribute much to this illusion. The party moving slowly, and Mr. Medhurst having got into the doolie, I rode on before them, musing on the scenes around me, and was cheered by the early song of birds. I reached Sumberwarrow by ten o'clock, and waited two hours for the rest of the party coming up.

Sumberwarrow to Saletikus, eleven miles.—After resting a few hours, and taking refreshment, we went on to Saletikus. We now entered on a fine open level country; had an excellent carriage road, equal to the high roads in England, hedged in, on each side, by a neat green shrub fence. The country lay open before us, to the extent of forty or fifty miles, having the sea a few miles to the right. We had now left mount Sedano in the rear, and directly before us lay the rugged peak of mount Ringet, about fifty miles distant, affording us a good land mark, as we shall have to pass close at the foot of it, on the sea side. For a few miles we travelled over a light and sandy soil, covered with stones, which is incapable of tillage, but affords pasturage for cattle. Saw some beautiful peacocks running in the grass, and occasionally rising up like pheasants, and flying into cover.

A few miles further the soil improves, and the land is very productive, though only moderately cultivated. Rice on the low wet grounds, and ja-gong (maize), vetches, &c. on the higher and dryer parts. The castor oil plant also seems

abundant. The country is very populous; farm houses, and small villages, appear in every direction. The road was thronged with people returning home from their labour, or from market. Most of them riding on their ponies, or leading them laden with vetches, or grass, which they had been cutting in the fields, and were taking home for their cattle. It is common for the humblest peasant to ride. We noticed a ploughman sitting on his poney, and driving his oxen home with a long whip.

The green rice fields, just eared, had very much the appearance of barley. Birds are so abundant, and destructive to grain, that a watchman remains continually in the field, perched up in a little bamboo shed, in the midst of it, like a sentry box. Strings run out from the shed to all parts and corners of the field, so that wherever the birds alight, the man, by striking the strings in that direction, alarms them immediately. These *airy watch towers*, with numerous diverging strings, have a singular appearance to a stranger.

We reached Saletikus about sunset. The post-house is large, but dirty, and ill provided. The room floors are as rough and dirty as the roads, and the chairs and tables are never wiped except by sitting on them, or by the table cloth. The host complained that we had not given him warning of our coming. He sent four miles for beds and provisions, to the Tamagong. Our host, and all his people, are Madurese (originally from the island of Madura). Their language differs

considerably from the Javanese, but the books of the latter are read by them. The Madurese have long been settled in this part of Java, and almost exclusively possess a tract of country along the sea coast, forty or fifty miles in extent. They are much behind the Javanese in civilization; more rude, indolent, and dirty in their habits. A few only of them can read—our Chinaman read the tract to all the people of the place, who gathered round us after supper, and took much pains in explaining it, and continued preaching the gospel to them after we had retired. On the following Sabbath evening we heard them reading it amongst themselves till after midnight.

Monday 28th. Saletikus to Pamerokan, twenty-one pal (eighteen miles).—Our road lay near to the sea coast, through a fertile, though half cultivated, country. As we approached Pamerokan the population increased, and the soil yielded plentifully different kinds of grain and fruit. The people were busy ploughing; in some fields there were half-a-dozen ploughs at work, each drawn by a yoke of oxen. We were kindly received by the Rongo at Pamerokan, and found ourselves as comfortable as at a respectable English inn. The town is pleasantly situated, on a fine river; is populous; has a good market, and considerable commerce by *prâus* and native craft.

Found a few Chinese residing here, and gave them tracts. One of them was very sick, and came to us for a little medicine, for which he was very grateful, as well as for the books. We found

an old blind man alone in a house, who mistook Mr. Medhurst for a Chinaman, and was no little surprised when another Chinaman entered, and saluted him with *tuan* (a polite epithet given to Europeans by the Chinese). We entered a native blacksmith's shop out of curiosity, and found three men doing the work of one in England. Two stout men were perched up on a bench, working the bellows, while the third heated and hammered the iron. The bellows, or rather pump, consists of two vertical wooden cylinders, each having a small bamboo tube, running from the bottom to the fire; the air is forced down by two rods and pistons, with valves, through the small horizontal pipes; the pistons being raised, and depressed alternately, a constant blast is kept up.—Gave away several copies of the Javanese tract to the Rongo and his dependents, which they read with pleasure.

Tuesday 29th. Pamerokan to Besuki, eighteen miles.—Left Pamerokan at half after four this morning, and had a very pleasant ride by the sea, through an interesting and fertile country; the road, on each side, shaded with fruit trees; plantains, and mangoes, were hanging over the road, within reach of the hand of a traveller. We seemed to be literally passing, most part of the way, through orchards and gardens, interspersed with corn-fields. The Lord has scattered the bounties of His providence on this people with a liberal hand. I was reminded of the promised land, which flowed with milk and honey, and whose hills were covered with vineyards and oliveyards,

and the vallies with corn fields. On our left was a rural and busy scene of ploughs in motion, and cattle grazing, while, beneath us, lay the bay of Besuki, with a hundred fishing boats scattered over it. Along the margin of the bay, to the distance of ten or fifteen miles, we could see many populous villages, chiefly inhabited by fishermen. A distant range of hills, which bound the low land of Besuki, seem also to be cultivated near to the summits. Mount Ringit alone wears a dreary and rugged aspect ; we passed close to the foot of it. On every side it presents a rugged, romantic appearance, broken into deep dells, ravines, precipices, ridges, and sharp peaks ; the mountain having formerly been rent in pieces by volcanic fires. On the sea side we saw the remains of a crater, burst open on one side, and sinking far off into the mountain.

At Besuki we found excellent accommodation with the *Regent*, or (according to his native title) *Adi Pati*. He is a portly, fine-looking Javanese ; of a social, generous spirit, and fond of adopting European manners and customs. His house, which is large and elegant, is furnished in the European style. He gladly took some copies of our Javanese tract for himself, his family, and dependents, and read and conversed about it with much interest. We found also many other readers in the place, who were eager to get hold of the tract. We distributed about fifty copies, and have a good hope that a sincere and inquiring spirit actuated many. Two natives related the following

circumstances to us. One of the Regent's people said he had not been able to get any sleep in the night, on account of the tract which he had been reading. Another said he had dreamed, a night or two before we came to Besuki, that a terrible whirlwind came suddenly down upon Besuki, scattering every thing before it. "Now," says he, "*your* coming hither, and scattering these books, is a fulfilment of my dream, and, therefore, I must have one of them to read, and see what they contain."

Besuki to Proboling, forty miles.—Left Besuki on Wednesday afternoon, three o'clock. Our way was still along the coast, and for the first five or six miles over rocky hills, jutting into the sea, which, though barren and uncultivated, had a lively verdant appearance, and being covered with brushwood, reminded me of the Trossaks. The road, in several places, runs through the solid rock, and must have been made with much difficulty. In one place the rocks had been cut very deep, close to the margin of the sea, for about half a mile, so that we had a wall of rock on our left, from twenty to thirty feet high, and the sea washing the margin on our right. After rounding these hills, we opened on a fine level country, forty or fifty miles in extent. The land is highly fertile, and better cultivated than any we have yet seen; large fields of jagong, or Indian corn, were thriving luxuriantly, and in all stages of growth, from the green blade to that which was ripe, and white for the harvest. The country is

very populous ; we passed through three or four large villages, and observed others at a distance, in different directions. The road is excellent, straight and smooth as the best coach road in England, and shaded, on each side, by tamarind trees. Being benighted, we had men to run before us with blazing torches (called oburs). At intervals of a quarter, or half-a-mile, they relieved one another, and so kept up a succession of lights and guides to our journey's end. These men are stationed thus all along the road, for the accommodation of travellers.

On coming to Kraxan about eight, we were very kindly received by the Demang, who took us into his house, and treated us with the best he had. He soon got a good supper ready ; waited upon us himself ; and did all he could to make us comfortable. On presenting him with the Javanese tract, he soon recognized it, and brought out two small books in manuscript, one of which was the tract itself, and the other was also a religious tract, which Tek Suy remembered having copied at Sourabaya, from an original put into his hands. The Demang said he had got them three years ago, from a person at Probolinggo. He had read them, and kept them very carefully. We left the house of this hospitable young man early next morning, with hearts filled with gratitude and love to him, for all the kindness he had shown us ; indulging a pleasing hope that he is not far from the kingdom of heaven, and that these little messengers of salvation, which he has been so careful of, may lead him in the right way.

On pursuing our early morning ride through this beautiful and fruitful champaigne, the country presented a more lively and interesting aspect than the preceding evening. A spirit of industry seemed to pervade every breast; each one was busied about his proper occupation, whether in the village, the field, or journeying by the way. The women were either beating out the rice at the door of their houses, or with the men, cutting jagong in the fields, and the children gathering up the ears in bundles to carry home. The ploughmen were going out, each bearing his little plough upon his shoulders, and leading a yoke of oxen; while others, already in the field, were toiling at their work. They are now ploughing for rice.

On coming to Probolingo, we found good lodgings, and were well accommodated at the house of the Pati. We called upon Mrs. Liddle, a pious English widow, of whom we had previously heard a good report, and had much interesting conversation with her. She is a woman of a lowly and meek spirit, having had many sorrows and afflictions. She has gathered a little company of natives about her, with whom she daily reads and prays; and has scattered in the neighbourhood many tracts, obtained from Sourabaya. Probably the tract we met with at the young Demang's, at Kraxan, had been sent by her hands.

Mr. Medhurst feeling indisposed, and wearied with travelling, gave up the idea of accompanying me to the Tenger mountains, to see mount Bromo. I was, therefore, obliged to set out alone, having

only Mr. Medhurst's servant with me. I spent two days and two nights on the mountains, and found my health and spirits much revived. I left twenty of the Javanese tracts among these mountaineers, at the various stations we came to. The Demanga, and other principal men, could read, but the common people are quite ignorant of books. These few tracts were truly a handful of corn scattered on the mountains. May the Lord, by His blessing, cause it to spring up, and wave upon the mountain tops. Meanwhile, my brother was sowing the good seed in the plains below, amongst the Chinese, and others. On Friday, new year's day, he preached to a company of natives, assembled at the house of the pious widow.

He left Probolinggo on Saturday morning, for Passurwan, where I had agreed to meet him. On coming down from the mountains, I was sorry to find him ill of a fever, having been seized with it immediately on coming hither, and unable to leave his room. He had sent off a messenger to acquaint me with his state, and to hasten my coming down. Our Chinaman was also sick, and had gone home in a post carriage, to Sourabaya. My servant boy, who had been ill some days, is also still afflicted, and much weakened with the ague. I, alone, of our whole party, have been mercifully spared, and kept in health by the goodness of the Lord.

CHAPTER XII.

Particulars of an Excursion to Mount Bromo, on the Tenger mountains, in a Letter.—Steeps, and difficulties in ascending these mountains ; joined and escorted by several mountain Chiefs ; villages and gardens at different heights ; pines, and various European plants and flowers.—Lodge the first night at a Cottage in an *English* garden.—Morning ride over the hills to Bromo.—First glance of this Volcanic Mountain, in the midst of a *Sea of Sand* !—Singular illusion.—Awe of the Party.—Murmurings and smoke ascending, as from *the bottomless pit* !—Effects of the Eruption on the Vegetation.—PASSURWAN.—Mr. Medhurst much better.—Purchase a Waggon.—SOURABAYA to TOUBAN, sixty-four miles.—TOUBAN to REMBANG, sixty-six miles.—Population, scanty and poor.—Mr. Mayer kindly shews us the Curiosities of Touban.—REMBANG to SAMARANG, seventy-three miles.—Population, considerable ; many Chinese.—SAMARANG to PAKALONGAN, sixty-four miles.—A flat country ; Population, scanty.—Left Books among the Chinamen.—PAKALONGAN to CHERIBON, eighty-eight miles.—Smoke from a lofty-peaked Mountain.—Chinese in Taggal industrious and respectable.—CHERIBON to SUMADAN, fifty-nine miles.—Turn into the Interior.—Interesting and rural scene around Kraxan and Sambon.—A retrospective view of the principal Incidents of the Voyage, and Journey, &c. &c.

The following letter, gives fuller particulars of the journey up the Tenger mountains, and of an

excursion to the celebrated volcanic mountain, called BROMO.

MY DEAR S—,

Though destitute of pen and ink, I cannot avoid scribbling a note in pencil for you, while situated in these upper regions, being now seated in a cottage in the mountains, which has cost me almost a day's hard toil to reach. We left the plain and began to ascend the mountains by eight in the morning, and arrived at our present situation by three o'clock in the afternoon, and still we are three miles from Bromo. I fully expected Mr. Medhurst would have come up with me, but on reaching Probolingo yesterday, he was so wearied with travelling, that he dreaded to face the hills. Our Chinaman also was sick, and my boy was tired and feverish, so that I was obliged to take Rana, Mr. Medhurst's servant, and set out alone.

The whole distance from Probolingo to this place is thirty miles. The first fifteen being moderately level, I rode in my doolie till we came to the hills, and then mounted a poney. Our course lay through a pass in a range of lofty mountains, winding over, and amongst a chain of hills, that fill up the chasm, which rise in constant succession, one above another like steps. At three or four different stages of our ascent, we got fresh horses, so that we kept pushing forward at a good rate. Previous notice had been given to the chiefs of these mountain districts of my coming; I found horses ready saddled, and a

good furnished table prepared at each place, and received a hearty welcome from all of them. The son of the Demang, or principal chief of the Tenger district, joined me at the foot of the mountains, with a party of horsemen ; and accompanied me all the way to this station ; and will not leave me till we have seen mount Bromo ; after which he resigns his charge to the Demang on the opposite side of the mountains. We were joined by fresh horsemen at each successive station, most of whom came through, so that our party mustered about twenty cavaliers at last. Our order of march was this :—the head man at each station took his turn as leader and guide through his own district ; I followed him with my own guide, who came with me from Probolingó ; then the young chief of Tenger, with the rest in his rear. But on coming near to a fresh station, the leader always fell back, and the chief of Tenger took his place, and galloped on to announce our coming.

I must next tell you what sort of fare I had in the mountains, or, rather, what I might have had, for I thought it better to wait for a hearty meal at the end of the journey. At the first station, the young chief of Tenger had prepared a neat set out of tea and cakes with potatoes. At the second station, coffee and cold potatoes only appearing at first, the fare seemed a little meagre ; but a substantial meal of fowl, rice, eggs, &c., soon followed.

Our ride was extremely interesting and romantic. At different heights we found neat villages,

surrounded with little corn fields and gardens, well stocked with onions, potatoes and cabbages ; indeed almost all the hills are cultivated, and laid out in small neat enclosures, yet many of them so steep that a mountaineer alone would brave the difficulties in getting to them. In ascending these steep hills our horses had hard work to scale them ; most of them came down upon their knees once or twice. Now and then, we passed over a narrow ridge, just wide enough for the road, and on each side looked down a steep precipice, 200 or 300 feet deep ; then dived down suddenly into a deep ravine, and crossing the mountains stream in the bottom, wound up the opposite side, which gave us a view of the rest of our party, who were, perhaps, only beginning to descend the declivity. The scenery was truly grand and sublime ; the steep sides of the cleft mountain rose like mighty walls on either hand. The left side was clothed with wood to the summit ; but the right side being exceedingly steep, rocky, and sterile, a few pines only could live upon it ; indeed, for the last two or three miles, scarcely any trees but pines were seen, which often threw a dark shade upon the road. In ascending toward the high parts of the mountains, various shrubs and flowers reminded me of my native country, and greatly cheered my spirits. Even potatoes, onions, and cabbages, had a charm unknown in England ; beds of tansey, and mint, raspberries, daisies, and other well known wild flowers, carried me quite home. But how was I delighted on riding up to the door of

this cottage through a true *English garden* ; for, onions, potatoes, and cabbages, were at the entrance, and close to the door peas in blossom, and rose bushes in full blow !

Here upon these hills I feel quite in another world. The cold mountain breeze revives and exhilarates my spirits, so that I could fancy myself amongst my native hills. The wind is now whistling musically amongst the pines near the cottage ; and I could meditate, and continue writing to you all night, but it is time to retire to rest after the fatigues of this day's journey. I hope to resume the narrative of my adventures in these mountains 'ere long—so good night ! My dear S——.

January 8th.

I now continue the narrative of my rambles over the Tenger Mountains. Although it is nearly a week since I returned, I still remember with delight how the pure and cool breeze of the mountains exhilarated my spirits as I ascended their steep brows : at every step my health and strength seemed to recruit, and having reached the cottage where I lodged the first night, I felt so elated and overjoyed, that I could not avoid running to a quiet solitary place, to pour out my soul in praises and thanksgiving to my Heavenly Father, for all His goodness and mercies. I thought of you, my dear wife, at Batavia, and fervently implored His rich blessing upon you, and the sweet consolations of His Spirit for you during our separation.

I longed for your presence, and thought how happily we could spend a few weeks here. Could you have seen the lofty mountains towering on either side in the clouds, and embosoming a little snug cottage in an *English garden*; and have looked on the fine potatoe and onion beds; and the peas, and rose bushes in full blossom and flower, I think you would have been contented to remain with me. Even at night, when the cold wind whistled through the cottage, howled in the pine trees, and made me fain to shut every window and door, and to draw my blanket and every covering I could lay hold of, close about me, I was still contented and joyful.

Our party mustered next morning by seven o'clock; we rode off to Bromo while the wind was yet blowing cold, and the mists and clouds sweeping over the hills. We had not more than three miles to ride, and soon got on the brink of a steep ridge of hills which encircles Bromo, and prevents it being seen till quite upon it. We had just been travelling over grassy hills, when suddenly one of the most barren and desolate scenes burst upon me that I ever saw or could imagine. A vast sandy plain, like a sea, lay beneath us; and from the midst of it rose up two conical hills close together, one peaked, the other broken at the top. I had descended the declivity some way, and gazed long upon the strange scene below me, before I could make out what it was. At first, I thought it was in reality water, and fancied it a large river partially dried up, meandering over a

wide sandy plain in a thousand channels. The white streaks here and there in the sand, glittering in the beams of the rising sun, thus deluded me ; and as I could only get a glance of it now and then, through the mist which the wind was hurrying over its surface, the illusion was much heightened. On descending into the sandy plain, we found the surface smooth and hard as a floor, over which we galloped towards Bromo, which stood in the centre, about a mile and a half from us. Not a blade of grass could any where be seen ; a few blasted pines were thinly scattered upon the side of the peaked hill, the near neighbour of Bromo, but as withered and brown as the sand around them. On approaching Bromo, the ground becomes irregular, and seems like the turbulent ocean swelled into mighty waves. Here we dismounted, left our horses on the smooth plain, and scrambled over the waves of sand one after another, being headed by the old chief of the mountains. We got over these pretty well with a little puffing and blowing. After resting awhile to recover our spirits, we began to scale the steep sides of Bromo, but found it harder work than I expected, for I was panting and trembling at every step. The old chief perceiving it, seized my right hand and one of his followers my left, and helped me forward. All the while not a word was spoken audibly ; every one seemed struck with awe on approaching this yawning cavern of fire, none daring to speak but in a whisper. A strange, hollow, rumbling noise was heard at intervals,

which would, indeed, have awed the stoutest heart. In about ten minutes we gained the summit, and stood upon the narrow brink of a wide and deep chasm, sinking down into the mountain far beneath the level of the plain we had left. While standing here the noise increased, and a whitish column of smoke rose up in curling folds from the bottom, and was brought by the wind full in our faces, so that we could not avoid inhaling some of its sulphurous fumes. I could fancy myself in the neighbourhood of the *lower regions*, and actually looking down into the *bottomless pit*, from whence ascendeth the smoke of the torments of the damned for ever and ever ! The murmuring, bubbling noise, as of a caldron, while the bottom was concealed from our view, greatly heightened the impression, and favoured the illusion. The sandy desert, or *waste howling wilderness*, which stretched out on every side, added still more to the gloom and desolation of the scene ! After gazing awhile upon it, from different points, we descended to the plain again, with spirits more free and buoyant than we had in ascending. Having reached the place where our horses were left, we sat down on the sand, and were regaled with a hearty breakfast, provided by my host, the old chief. I had the comfort of a two-armed chair, brought up by one of the men. While surveying our party thus encamped in the midst of such dreary scenery, I could easily fancy myself with a company of Arabs in the desert.—In about half-an-hour our party

separated ; the greater number filing off with the young chief, who had accompanied me so far, and who now took leave of me, and returned home. While he galloped off with his party the same way we had come, I, and the old chief, with a few followers, struck forward to the west, across the sandy plain, and ascended a very steep part of the circular barrier, in order to get out of this sandy sea. We wound up to the right and left alternately, in a spiral course, till we gained the top, and afterwards passed over a succession of steep hills and deep vallies, all of which presented nearly the same dreary and desolate aspect, as the scene we had just left. There had lately been an eruption of Bromo, which had raised a storm of ashes and sand, which now covered all the ground and trees, as completely as if done by a snow storm. The pine trees were blasted and shattered in a dismal manner. Afterwards the scene brightened ; mint and tansey, and some pretty mountain flowers, lined the banks of the road. We soon came in view of half-a-dozen villages, scattered on the mountain sides, and hills beneath us, surrounded by small gardens of cabbages and potatoes.—I intended to stop another night on the mountains, but the house I came to was so dirty, and the situation so inferior to the former one, that I determined to push onward, and get down into the plains that evening, if possible ; but the badness of the road obliged me to take up my lodgings five or six miles further down, at the foot of the mountains.

The next morning I found myself in the plains again, and had a delightful ride through a beautiful and well-cultivated country, towards Passur Wan, musing on the wondrous scenes I had just witnessed on the mountains. I had seen some of the most stupendous and awful works of God, which, like Sinai and its thunders, may well make a poor sinful creature to quake and tremble before the holiness and majesty of Jehovah ! but, in the midst of these thunders, fire, and smoke, there is a voice of mercy, saying, “fear not ; for God is come to prove you, and that His fear may be before your faces, that ye sin not.” And while Moses stood upon the rock, (“and that rock was Christ,”) and in the cleft of it, covered by the hand of the Lord, he saw His GLORY ; for “the Lord passed by before him, and proclaimed, the Lord, the LORD God, merciful and gracious, long-suffering, and abundant in goodness and truth.” With these words of comfort, I conclude, saying, “fare thee well !” my dear wife. J. T.

We came from Passurwan on Wednesday, in the post wagon, and found a hearty reception, and comfortable lodgings, with our very worthy friend, Van Embde. During a few days’ stay here, we have been refreshed with the society of Christian brethren, and Mr. Medhurst is much restored.—Our former method of travelling being tedious, and injurious to our health, we thought it best to alter our plan, and have purchased a travelling wagon for one hundred and forty

rupees, in which we hope (D.V.) to proceed on our journey, to-morrow morning, towards Batavia.

January, 12th and 13th. SOURABAYA to TOUBAN, sixty-four miles. TOUBAN to REMBANG, sixty-six miles.—From Sourabaya to Touban the road runs along the coast, and through a country comparatively sterile and uninteresting. The soil, light and sandy, or calcereous and rocky; and the land generally but half cultivated. Population is scanty; the villages small; and the inhabitants poor and mean in appearance. On approaching Touban the country improves, and abounds in potatoes. We met a great number of people, carrying baskets of fine red potatoes, like our large kidneys in England. From Touban to Rembang, roots and pulse are chiefly cultivated, on a sandy soil. Here and there, are fields of rice and jagong, on the low wet grounds. Touban is one of the neatest and cleanest towns we have seen, and is pleasantly situated, close to the sea beach, which is dry and sandy. It contains 10,000 inhabitants; and the whole district, which is under the Residency of Rembang, has a population of 140,000.

The assistant resident, Mr. Meyer, on receiving our passes, gave us a call at the inn, and took us to see the curiosities of the place, viz.—a gigantic tree, and a well of fresh water on the sea beach. The tree is a species of the dadok (cotton tree). The stem is very thick, and, at the height of fifty or sixty feet, throws out a cluster of branches, forming a dense bushy head, overspreading a consider-

able area. From the bottom, and extending about a third of its altitude, the boil has several jutting ridges, standing out like wings, with deep hollows intervening, making the circumference, near the ground, eighty-four feet. The singular form of the stem is not uncommon in the Malay peninsula, on a smaller scale. This form of tree may, perhaps, be aptly compared to a pillar, with several sloping abutments. It is said to be three hundred years old. The oldest man in the place says, that his grandfather had no recollection of its being smaller than at present.—The well is in the sand, on the sea beach, and is neatly walled round. At high water, the tides rise considerably above the surface of it, yet the water is always fresh. We could not taste the least brackishness. We proceeded to Rembang, where we were detained almost two days, in order to repair our waggon, which was injured by the furious driving of the coachman. We gave tracts to the Adi Pati, and to other respectable Javanese, whom we met with in our walks about the town. A moderate number of Chinese reside here, to whom we also gave books.

Friday, 15th. REMBANG to SAMARANG, seventy-three miles.—The whole of this ride is through an extremely level, and low country, laid out in paddy fields. Population considerable. The road runs through several good-sized towns, Joanna, Pati, Kuddus, and Demak, where Chinese reside in considerable numbers. We left a good supply of books at each place, suitable for warning

them against the sins and vices to which they are peculiarly prone; for many of the Chinese are pawnbrokers, and opium sellers, and make a wretched living by fleecing the natives.

On reaching Samarang we went through the Chinese Campong, where we were hailed as old friends, by many who had seen Mr. Medhurst before, and gave books to such as had not, previously, got any. The Chinese population of Samarang is nearly equal to that of Batavia.

Monday, 18th. SAMARANG to PAKALONGAN, sixty-four miles.—We left Samarang at five a.m., and got to Pakalongan by four p.m. The first twenty miles was over a flat country, moderately cultivated, with a scanty population. The last half of our journey was through a jungle, or teak forest, covering a wide range of hills, which obliged us to have six horses, and frequently, also, a further auxiliary force of two or four buffaloes.

Tigers infest this forest, against which the natives have to protect themselves, and their cattle, by surrounding their dwellings by a high and strong bamboo fence. A gentleman, whom Mr. Medhurst knew, was dodged by a tiger, in this forest, for several miles.

In the course of this day's ride, we met several flocks of ducks, which were driven along the road by men. They had a strange, but unique appearance, being all brown, with blue beaks and legs; and marched at a quick rate; holding their heads high, and necks erect. It is said they will travel sixty miles in a day!

We left a stock of books among the Chinamen at Pakalongan, who have a good-sized Campong here. The Secretary, Mr. de Steurly, son of Colonel Steurly, called upon us. His father, who was Chief for the Dutch in Japan, furnished Mr. Medhurst with Japanese books.—A principal man of the Javanese also called soon after, with a hadjee, who had received one of the tracts, and was desirous of conversing on the subject of it. He objected to Jesus being called the Son of God. They took coffee, and left us in a good spirit, wishing us to prolong our stay at Pakalongan.

Tuesday, 19. PAKALONGAN to CHERIBON, eighty-eight miles.—We accomplished this day's journey in thirteen hours, including two hours' stay at Taggal, so that we travelled eight miles an hour, being over an uniformly level tract of country, near the sea coast; the first half, laid out in paddy fields, and the latter, partly the same, and partly low jungle. An ample scope of low flat land lay between us and the mountains, twenty or thirty miles in the interior. A lofty-peaked mountain, a little insulated from the general range, was sending forth dense columns of smoke, which, at intervals, burst forth with violence, and rose to a great height, like a massy and tall pillar. There was an appearance of ashes falling on one side of the mountain, like a shower of rain.

About half way we breakfasted at Taggal, a large and flourishing town, containing, perhaps, 8,000 or 10,000 inhabitants; a considerable por-

tion being Chinese. We spent nearly two hours in going amongst them, distributing books, which they gladly received. They appeared well off, and respectable in trade; many of their stores being filled with the produce of the district, such as coffee and sugar. It was pleasing to see them usefully and busily occupied in honourable trade, rather than in making a wretched living upon the natives, by selling opium, and pawn-broking, as some of their countrymen do in the towns we lately passed through, particularly Pati and Kuddus.

Cheribon is a fine town, and a respectable sea port; half-a-score of ships and brigs, besides *prâus*, were lying in the roads, which find good shelter during the present season of the west monsoon. It is the seat of a large and flourishing Residency, extending through the island to the south side. A lofty-peaked mountain, of an even and gentle slope on both sides, impends over the town, throwing an air of grandeur and beauty upon it. A good number of Chinese, probably 1000, reside here, but our books being exhausted, we were obliged to go away without leaving any.

Wednesday, 20th. CHERIBON TO SUMADAN, fifty-nine miles.—We now left the sea coast, striking off into the interior, towards the hills. The first ten or fifteen miles were tolerably even, and through a well-cultivated and populous country. We then entered an extensive and fine teak forest. The road was grassy, and shaded either by the teaks, or by rows of poplar, acacia, and mulberry,

planted on both sides. The teak tree is of moderate size, throws out a number of branches upwards, and is often covered with leaves down to the roots. It bears many flowers at the top, shaped like the laylock, but of a light brown colour, which are very ornamental to the tree. The leaves are very large, and, being thick and pliable, are used by the natives for many purposes, especially for making hats, by sowing them together in a conical form. In the course of our journey, we noticed many of these *primitive hats*, of an enormous size, throwing a shade over the whole body like an umbrella.

We breakfasted at Karang Sambon, on the banks of a fine river, thirty-four miles from Cheribon, having a rural and interesting scene around us, of an open, cultivated part, surrounded by forests, hills, and mountains. The latter part of our journey was very hilly, and obliged us frequently to yoke a couple of kurbos (oxen) in front. The heat of the sun was very intense, and as we travelled slowly, and had lost the shade of the forest, we both of us felt it severely.

After ascending a series of hills about four hours, we gained the highest part, and opened upon a fresh scene; having a distant prospect of hills and mountains, far in the interior; while, behind us, we took a last look at the extensive plain country, and sea coast, which we had passed over. I have seldom beheld a more lovely, varied, and romantic scene, than that which now opened in front of us. A hundred hills and valleys lay be-

neath us, covered with green rice fields, interspersed with small villages, or single dwellings ; and further on, clusters of hills, of different forms, rising in succession behind each other, covered with brushwood ; while, on almost every side, the distant mountains towered far above them.

The rice fields, covering the sides of the hills and vallies, were laid out in terraces, rising one above another, with singular order, and regularity, and almost in endless succession, exhibiting a series of green plains like strawberry banks in a sloping garden.—Sumadan is a neat looking, and respectable native town, inhabited only by Javanese. The Europeans and Chinese are excluded from what are called the Prangan Regencies, or interior districts, extending from Cheribon to Batavia. This town may contain perhaps from 5,000 to 10,000 inhabitants.

Next morning we had a hard pull up the hills four or five hours, and had constant need of the buffaloes. The road winds amongst the hills, running along their sides, or in the bottom of narrow glens, affording a wild and romantic ride. In many parts, the road has been cut out of the side of steep hills, which impend rather fearfully over the head of the traveller ; in one place, where it leaves the lower vallies, and rises to the higher parts of the hills, it has been cut through a large rock, jutting from the side of a mountain, leaving on the left an insulated massive pillar, like the steeple of a church, forty or fifty feet high, and as many broad at the base. A tablet with an

inscription is put up intimating that they were five months in cutting through this rock. The whole of the road, in these hilly parts, must have been made with great labour and peril of life. The road formerly ran along the coast, from Cheribon to Batavia, and General Dandaels, in carrying it over the hills, destroyed, it is said, 20,000 lives in the work.

On gaining the heights, a large table-land lay before us, thirty or forty miles long, and twenty broad, bounded, right and left, by two ranges of mountains running east and west. This plain has a bleak and rather sterile appearance, although moderately cultivated and populous; arising perhaps from its extent, exposure, and elevation, being probably not less than 3,000 feet above the sea. Our ride over it was not very agreeable or comfortable; the air felt raw and chilly. We breakfasted half way, at Bandon, a neat looking good sized town, little inferior to Sumadon. The dwellings of the people are small, some of them open on three sides, which a little surprised us, in such a cold region. Several of them are mere huts made of rushes, so low that a person must creep into them like a dog.

Our journey the next two days was through a beautifully varied and fertile country, and brought us safely and in good spirits to our home and families at Batavia. We felt truly grateful for the singular goodness of the Lord, which had indeed followed us every step of our long journey out and in.

A retrospective view of the principal incidents and results of our voyage along the coast of Java to Balli ; and of our journey back from the east end of Java to Batavia ; the details of which have been given in the preceding journal.

We have had an opportunity of seeing and conversing freely with the multitudes of Chinese who reside in the towns and villages along the north coast of Java, and have preached the gospel to them fully, and left amongst them a good number of Christian tracts, and several copies of the Word of God. The number of Chinese scattered over this line of coast from Banyu Wangi, (at the east end of Java) to Batavia amounts, probably, to 70,000 or 80,000. The Javanese, or natives of this island, next claimed our attention and sympathy. They are more civilized than any other natives of the Indian Archipelago ; and are a peaceable, intelligent, sober, and industrious people. And, although Mahomedans, are remarkably mild and easy of access. It is, therefore, much to be lamented that so little has been done towards evangelizing them. The Dutch, who have most of this fine island under their government, will neither engage in this blessed work themselves, nor suffer others to do it, who are willing. One faithful servant of the Lord, Mr. Bruckner, has indeed been many years at Samarang, labouring diligently for the good of the natives ; but he has been thwarted and hindered in his labours

continually by the Government. We have however, in the course of this missionary tour, had the pleasure of distributing 500 copies of a tract, written and printed by Mr. Bruckner, in the Javanese language, which was every where gratefully received and well understood by such as were able to read.

Although the pure native Javanese are not the sole occupants of the island, yet their language is read and spoken by the respectable part of the other kindred nations. These are, first, the Madurese, who occupy a considerable tract of country, extending from the east end of the island to Cheribon. Secondly, the Sunda people, who inhabit the west end of the island, from Angeer to Batavia. Besides these, there is another distinct and peculiar people, dwelling in numerous villages on the Tenger mountains, at an elevation of from 3,000 to 5,000 feet above the level of the sea. These mountaineers are distinguished from their neighbours in the plains, by their language, manners, customs, and religion, and celebrated for their hospitality, simplicity, and honesty.

Java is one of the finest islands in the world, inhabited by a mild and gentle race of people, who want nothing but the crowning blessing of the Gospel to make them one of the most amiable and faithful people on earth. Ah ! when will the door be opened for the Lord's messengers to go in freely and proclaim the glad tidings of salvation by Jesus, that He may deliver them from the iron yoke of Mahomed !

And what shall we say of the wretched, benighted inhabitants of Balli ? They are sunk beneath the common level of our fallen race, in sin and misery. Their island, so far as we had an opportunity of seeing it, is emphatically one of the dark parts of the earth, "full of the habitations of cruelty and lust !" where the god of this world reigns with fearful and undivided sway. We have been eye witnesses of their abominable vices, and deep guilt before heaven ; and instead of meeting with common civility and hospitality, were desired to depart from their coast, as our blessed Saviour was from that of the Gaderenes ; shall we therefore leave them to perish in their sins ? No, though not constrained by love for them, as for the amiable Javanese, to send them the Gospel, yet pity should urge Christians to make another attempt to rescue them from their low and lost condition.

JOURNAL AT SINGAPORE.

CHAPTER XII.

Returned from Batavia to Singapore, April 23rd, 1830.—Renewed health and spirits : joined my Brethren in their labours there.—Visits to the junks.—Präus from Camboja : information about that country.—Visits amongst the people on shore.—Assembly of the *needy* and *sick* on the sabbath.—Signs of an awakening spirit.—Information about the various tribes in Borneo : barbarity and cruelty of some of their customs.—Obtain important information about Campar and Siak in Sumatra : productions of the country on the Campar river ; extensive trade of its people with Singapore by präus.—Pleasing instances of the friendly spirit of the Campar people, and gratitude for Christian Books.—Malays from Borneo, encouraged by the Chinese to receive our books.—Increasing tokens of the Lord's presence and blessing.—Good reception on board Javanese präus, filled with Hadjees, bound for Mecca.—Refreshing labours amongst a crowd of poor sick people.—Books given to the Chuliahs, Javanese, and Malays ; shyness of the latter.—Increasing demand for tracts and scriptures from Jews, Armenians, Tamulians, and Portugese.—Several pleasing instances of the power of TRUTH.—Contemplating a second voyage to Siam ; encouraging tokens from the Lord.—Cold reception on board a Cochin Chinese Brig ; pleasing contrast in the reception from the Chinese on board of Hainam Junks.—Mild and docile spirit of a noble Arab in search of the truth.

AFTER returning from our travels, I remained a few weeks at Batavia, till my health declined, as

it had done on my former visit there, and disabled me for all active exertion, either of mind or body. I therefore considered it to be the will of God that I should return to Singapore with my wife, where we arrived in safety the 23rd of April, 1830. My health and spirits were soon mercifully restored, and I entered joyfully upon my work, and joined my brethren in their labours here.

About thirty junks were lying in the roads, a few only of which had been visited. Mr. Thomsen accompanied me in several visits to them. We have already been on board of nearly twenty, and usually met with a hearty reception and cheerful demand for books, especially on board of those from Siam and Cochin China. Several persons from the former country remembered having seen me and Gutzlaff, last year, in Bangkok, and were much pleased at meeting me here. The people on board the junks from Cochin China said, they had taken our books with them to that country, and that they were well known to their countrymen, the Chinese, residing there. They were glad of a fresh stock; and, frequently, every man on board was eager for a tract, or a portion of the sacred Scriptures. It was pleasing to observe, that the better the books were known, the more they were coveted, which was particularly the case with the Cochin Chinese, and Siamese junks. On board of two or three from Canton, we met with a little shyness at first, the people being strangers at Singapore, and not aware of our real intentions, in offering them good books "without

money and without price." A little friendly conversation, however, usually dissipated their fears and suspicions. One person followed us to another junk, after seeing his neighbours take them willingly at our hands. In one junk the people would have loaded us with a large present of rice cakes, heaped up on a tray, and would hardly allow us to depart without them.

June 5th. A few evenings back, we went on board a Cambojan prâu, just arrived, and finding the people very civil and communicative, we invited them to come on shore, and pay us a visit, hoping to obtain some useful information about a country so little known. Last night, an old man, apparently the commander, accompanied by an Arab hadjee, and a few other attendants, called upon us, and staid a good while, conversing freely, and answering every inquiry we made. They say there are 30,000 or 40,000 Chinese in Camboja, variously employed ; as mechanics, and tradesmen in the towns; cultivators of rice, pepper, and sugar, in the interior ; who are of a much better character than the Chinamen at Singapore ; however, that common vice of the Chinese, opium smoking, prevails among them, from which the Cambojans and Malays are almost free. There are several thousands of Malays, who have been long resident in the country, retaining their language, religion, manners, &c. ; indeed, the greater part of the crew on board the Prâu are Malays, and speak the language very intelligibly to us. Most of the Malays in Camboja, are said to have come from a

place called Champir, somewhere intermediate between Camboja and Cochin China ; but we were unable to ascertain its precise situation from their account. They represented it as being on the banks of a large river, ten or fifteen days' sail to the eastward. The Malays at Champir are very numerous, and have many Campongs ; from whom those in Camboja are only a small offset. They are distinguished by a white dress, covering the lower part of the body. From the accurate and extensive acquaintance our informants manifested with other neighbouring countries, as Siam, Sumatra, &c., we have no reason to doubt the truth of their account of the Malays at Champir and Camboja. On asking if they would take us back with them to Camboja, they expressed a cheerful willingness, adding, that their Rajah is partial to Europeans, and would be glad to see us. Their prâu, and another which accompanies them, are sent out by the Rajah, to trade at Singapore, and have been here in former years. They were well acquainted with the two Cambojan princes at Bangkok, who so often visited Gutzlaff and myself, and immediately mentioned their names. The Rajah had, formerly, three sons, but one died. I requested the old man to present my compliments to the Rajah on his return, and tell him I was well known to his sons, and next year, if agreeable, myself, or some of my friends, would pay him a visit, on the return of his prâu from Singapore. At present, our hands are full of work here, but probably the Lord may send us help before the

next season, and one or two of us may be permitted to embark with them, for this new and unexplored country. The distance is small, only six or eight days' sail from Singapore ; and, the Cambojans being a civil, quiet people, we may look for a ready entrance amongst them. Camboja appears to open a promising field, both amongst Chinese and Malays, for scattering the good seed of Divine truth ; and something may also be done, with the Lord's help, for the Cambojans, their language being similar to the Siamese. Buddhism prevails there, as in Siam ; their temples, number and dress of the priests, idols, &c., reminded me of what I had seen at Bangkok ; but, on account of the poverty of the people, their temples are not like those in Siam, built of stone or brick, and glittering in gold, being only plain wooden structures. The King's palace is also made of boards.

They say there is an Englishman residing with the Rajah, who has the chief management in his government. There is a small Campong of the Portuguese, containing 200 or 300 persons, who have a church, and a *Padre* over them.

The Hadjee said he had read five or six chapters of the Arabic gospel, which we gave him at our first visit. He is of a mild, and, apparently, unprejudiced spirit.

Within the last few days we have paid a parting visit to the junks, which are just on the eve of their departure for China, and met with a still more hearty reception than before, and a ready and abundant demand for more books. Several

appeared truly sensible of the favour done them, and scarcely knew how to show their gratitude. One person, who had, already, got a considerable knowledge of the books, was very earnest in giving an account of them to his friends, who gathered round us, occasionally appealing to me for the truth of what he said, which I felt happy in confirming. When going away, he escorted us into our Sampan,* and would gladly have paid the boatmen a rupee, which he held in his hands, for bringing us, saying it was but reasonable, since we came purposely to give them books. We were much pleased in meeting with a frank reception from the Canton people, on this, our second visit ; almost every man was eager to obtain a book, and would hardly let us go, when pushing off.

About ten large junks are still here, which will, probably, leave in ten or fifteen days ; six from Canton, and four from Amoy, averaging from eighty to one hundred men.

I have just begun to go round amongst the people on shore, passing from house to house, as formerly, conversing with them, and giving them books ; daily paying a visit, morning and evening, to Singapore and Campong Glam. While passing along the latter place the other day, a man came running after me to get a book, saying, with much glee, he was returning to China in a few days, and would astonish his friends by the sight of a book made by the "hwan-kea," *foreign children*.

Latterly, a good many poor, wretched invalids,

* Native name of the Malay boat.

have come for medicine, and to have their sores dressed. On the Sabbath there is a grand muster, in our Campong, of the halt, the maimed, the lame, and the blind ; many of them come only for a few piçe dealt out on the Sabbath. I have thus a frequent opportunity of dropping a word in season to them, and of directing these poor wretched heathen to the great and compassionate Physician, both of soul and body ; and have been much helped and blessed of the Lord, in this work of mercy. In this, and every other labour of a like kind, I find a freedom and happiness which I never had before. The Lord has, indeed, been better to me than all my fears ; for, when ready to faint under mine infirmities, the Lord seemed to say to me, as he did to his servant Paul, “ my grace is sufficient ;” and, “ as thy day is, so shall thy strength be.”

June 9th.—This evening was out in Campong Glam, distributing books. Coming to the middle of the village, I sat down on a fallen tree, and soon had a crowd of persons gathered round, eager for books, who sat a long time conversing with me, and hearing me read. While reading part of the decalogue, I told them these were not the words of man, but of God ; and, therefore, they ought to fear Him, and worship Him alone, and keep His law ; and not serve idols, and false gods, which are a great abomination to the true God. Many seemed heartily to assent to the truth. While reading in another tract about the Saviour, I bid them mark the difference between Christ and every

other teacher ; He being the Son of God, coming down from heaven to teach mankind, and to die for their sins. Confucius was a wise and good man (Sing-jin), but far inferior to the Saviour ; he was "of the earth," and could only teach men earthly things ; but Christ was from heaven, and revealed the will of God to man ; to which they assented with some feeling : indeed, while thus addressing them, I felt my own spirit stirred within me, and was emboldened to speak plainly of the folly and wickedness of idolatry ; a sacred awe seemed to rest on my own mind, as well as on those around me. On going away, one of them invited me to go home with him, and take rice ; another shouted after me, asking if I would come to-morrow. Praised be the Lord for what mine eyes see, and mine ears hear !

17th. Went with Mr. Thomsen on board another of the Cambojan prâus ; all of them Malays, except two or three, and very friendly. Two persons could read, and were grateful for a tract and gospel given to them. The commander is an old Malay, but the head-man a native Cambojan. They also speak of an Englishman being high in authority with the king, and over the mint or treasury ; and speak also of many "Orang Serani" (Portugese) resident there. The present Rajah is a young man, brother (and not father, as we before supposed) of the two princes in Siam. Another brother is in Cochin China. Their language is evidently of the same genius with the Siamese, but the words and phrases

often widely different. In the tones, and slow deliberate mode of speaking, they exactly resemble the Siamese.

Next, visited a prâu from Brooni Battu, (perhaps Borneo proper,) and found many readers and an abundant demand for books. Conversed freely with the people, and got the following information.

At Brooni Battu there are twenty or thirty native banksas, (tribes,) which are scattered over a large territory. They speak a different language from the Malays on the coast, which is compared by the latter to the whistling of birds; are tatooed, and wear the bark of a tree instead of cloth about their loins. They barter camphor, birds' nests, wax, &c. with the Malays, for knives, black cloth, &c. which last a few wear instead of the bark.

The camphor is obtained from a large tree, in particles, picked out from the crevices of the stem when it is cut down. A single tree may yield ten catties, each catty* selling for twenty or thirty dollars at Singapore.

The corpses of the dead are deposited in an open coffin, or canoe, raised on poles, and kept under a shed, or in the house, till the dry bones only remain, which they bury. Two of the tribes, called Kayan Karoh, eat the bodies of their aged relatives or parents. The brother will invite the sister to come and feast upon the bodies of their own parents!

* A Catty is about a pound and a half weight.

18th.—Visited with Mr. T. four prâus, one from Sambas, two from Billiton, and one from Campar. No readers in the Sambas and Billiton prâus, though we suspected they feigned ignorance, having probably been cautioned against the books. Both these people are in the neighbourhood of Dutch Settlements, the former not far from Pontiano on the coast of Borneo, and the latter have much intercourse with Mintow and Palembang.

Two Chinamen present, on business, heard our conversation with the natives, and finding the books, we wished to give them, were of the same nature (kwan se bun) with those given to the Chinese, one of them began to describe their doctrines, and to recommend them to the Malays, saying, they taught them to worship the God of heaven, and to be upright in their dealings, &c. It was pleasing to hear the heathen descanting upon the doctrines of true religion to Mahomedans. We sat in silence, listening with delight to this short sermon from the Chinese, which was sound as far as it went, and delivered with some energy and feeling. When he had done, he requested a Chinese tract from us, if we had any, probably to convince the Malays of his sincerity, and to enforce precept by example.

In the Campar prâu we met with a very different reception; the nakodah, an old man of venerable aspect and lively spirit, received us frankly, and thankfully took a couple of tracts for himself and his son; also gladly took charge

of a New Testament in Arabic for the Rajah of Campar. He said he was head-man to the Rajah, and had come, for the first time, on a trading expedition to Singapore. The old man accompanied us home to get some writing paper, which we gave him, at his request. We had the following information from him.

The Campar river runs far into the interior of Sumatra; after entering its mouth, he sails up it twenty days before reaching his own country. Along its banks lies an extensive and fertile territory, divided amongst five Rajahs, producing abundance of rice, coffee, &c. These Rajahs are subject to the Sultan of Menangkabo, one of the most ancient and powerful states in Sumatra. Campar is near Siak, bearing almost east from Singapore, distant only a few days' sail. A great number of prâus are continually passing to and fro between it and Singapore, making half a dozen or more voyages in the year. We have been on board of several of their prâus before, and met with a hearty reception, and a ready demand for books from the few readers amongst them. Some days back we gave a Testament in charge to a nakodah for his Rajah; should this happen to be the same person for whom the Testament, given to night, is intended, we hope that one of them at least will find its way to him.

19th.—This evening we visited four or five more of the Campar prâus, and found the people all frank and civil. One or two only in each prâu could read, but these were glad of books. One

person, brother to the nakodah (commander) of the prâu, read them with delight, and seemed overjoyed in obtaining the heavenly boon. On his eagerly inquiring if we expected no return for the books, we told him to give thanks to God, (trima kasi sama Tuhan Allah) and we should be satisfied.

The people in the prâu verified what the old man said to us last night about his being headman to the Rajah. They call him "Tuanku, Rajah punya saudara,"—my lord, the rajah's brother. The Campar prâus form quite a fleet in the roads, being fifteen in all.

June 25th.—Last night went with Mr. T. to a prâu, just come in from Borneo, (Cota Ringin near Banjer Masin,) and had a good deal of conversation with the nakodah, who seemed friendly until our books were opened and read. A spirit of enmity broke forth while reading one of the tracts with Mr. T. and at the word Isa (Jesus) his countenance marked the workings of his mind; he stopped abruptly, and asked where this Jesus *now* was. Mr. T. said he was in heaven, and immediately turning to one of the gospels, read him the account of the Saviour's ascension; but the man could not give a patient hearing, and showed much restless anxiety. Our books, he said, might be good, but he had been warned against receiving them; his mind was fully made up; he was a true Mahomedan and willing to lay down his life for Mahomed. Having staid till nearly dark, he intimated that we

were keeping him from his devotions, on which Mr. T. took occasion to show him the futility of the five modes of posture in worshipping, on which so much stress is laid, telling him these would avail nothing if the heart be not right with God. Shortly after, beginning to wash his hands and face preparatory to his devotions, I told him if he could thus wash his heart on coming before God, it would be much more acceptable. He assented, but was unwilling to talk any more with us. This man's mind had evidently been poisoned, being so determined against the truth, for he not only refused to read our books and judge for himself as to *the true way*, but frowned upon another young man who was reading a tract, and willing to take it. We returned home with heavy hearts, being prevented by our long conversation with this hopeless man from going to any other prâu.

To-night, we visited a prâu from the same place as the one we saw last night, and met with a very different reception. The nakodah received us kindly, and after knowing the purport of our errand, called two of his nephews to read the tracts, he himself being ignorant of letters, but very willing for these boys to have our books. His cargo consisted of rottan and trepang; the former is cut by the orang hutan, natives of the interior of Borneo, who are called dyaks. These tattoo, like the people we have lately heard of in Borneo proper, and are said to have been driven into the interior by the Malays, who came

over from Sumatra, and settled on the coast of Borneo. They are in a moderately civilized condition, dwell in campongs, and keep up a friendly intercourse and traffic with the Malays.

Next, went on board a Billiton prâu. Some Chinamen were present, apparently busily employed in trading with the people; but on our coming amongst them, all business ceased, and we were cheerfully hailed and welcomed on board. The Chinamen knew us, and, while we were stepping up, intimated our errand to the nakodah and his crew. The nakodah was not a good reader, but called to a young man to come and read for us, which he did fluently; he had also a considerable knowledge of Arabic. After he commenced reading, half-a-dozen others, old and young, gathered round us, eagerly stretching out their hands for books, and would not be satisfied till each had got a selection from our whole stock; one man came and held out his hand for a book, confessing, at the same time, with much simplicity and good humour, that he himself could not read, but his wife could, and therefore he begged we would let him have one for her. The eager desire of this people for books seemed to arise from some previous knowledge they had of them. The Chinamen were also friendly and useful to us, as on several former occasions, assuring the Malays of our good intentions, and acquainting them in a few words with the nature and importance of the books, which, said they, we freely gave to all who could read and were

willing to receive them. We returned home with a much lighter bundle and more joyful spirits than last night. Having but lately met with coldness and repulsiveness from people coming from the same places as those we have been amongst to-night, we were equally surprised and delighted, and felt ashamed of the fears that possessed us on going out. Truly the Lord has all hearts in His hands, and can turn them just as He pleases ! let us therefore take courage and go on, hoping against hope.

July 23rd.—During the last month, have continued my daily visits among the people in the town, and have distributed a great number of tracts, and many copies (perhaps fifty) of the New Testament, endeavouring at the same time to make known the Saviour to them, especially in answering the question (so often put by them) who is Jesus ? striving also continually to impress them with the folly and wickedness of worshipping senseless idols, instead of serving the only living and true God. Though little impression seems to be made on their hearts, yet a knowledge of the truth is manifestly increasing, and there is still an eager desire for books ; oftentimes they stop and call after me in the streets.

I have made several visits with Mr. T. to the ships, prâus, and junks, and gave away several Portuguese Bibles and Testaments. On board a large Portuguese ship, bound to Macao, we left ten copies of the Scriptures. While Mr. T. was busily engaged in distributing these in the cabin, I

was surrounded by a crowd of Chinamen on deck, most of whom could read, and were very grateful for the books, each coming in succession with one, two, or three, of the tracts, to show and thank me for what he had got. My bundle was soon exhausted, for there were about fifty persons in all. They are small traders, returning from Pinang to Macao or Canton, and make an annual trip of this kind. The Portuguese were a little shy about the books at first, on account of some one remarking they were "*prohibito*," but a few observations from Mr. T. soon allayed their fears; they were also much encouraged by seeing the Chinese take the books so freely.

My poor patients continue their daily attendance, and in increasing numbers; though the cures are usually slow, on account of the inveteracy of the complaints, and *my own weak faith*, yet the Lord does not withhold His blessing; and I take it as a peculiar token of His presence and blessing, that the poor people are so constant in coming, and well-behaved. Many of them have, indeed, more faith than their physician! Last Sabbath, while surrounded with a large and squalid group of these, my wretched fellow-creatures, I told them of Jesus healing multitudes of sick people that came to Him, as wretched and miserable as themselves. He had no need of medicine, but healed them by His own Almighty power, simply by a word spoken to them; for He could open the eyes of the blind, make the lame to walk, cleanse the lepers, and raise the dead! While

uttering these words, I pointed alternately to a blind man, a cripple laid at my feet, and a leper !

July 26th.—The Lord has suffered us to be severely tried ! The Directors appear, by their resolutions, to be abandoning the work of the Lord here, and shutting the door of mercy against the millions of the vast empire of China, which the Lord has but just opened to them in so remarkable and providential a manner. For Singapore, more than any other place in the East, opens a wide door of communication, not only with China, but with the numerous colonies of Chinese in the kingdoms of Cochin China, Cambodia, Siam, and others, numerously scattered over the islands of the eastern archipelago.

Just at this time our schools are more promising ; the Fokien school gained an accession of several scholars last week ; the Chinese girls' school has twenty-one scholars, remarkably steady in attending. This school is under the superintendence of Mrs. Tomlin, and Miss Martin ; who have, also, in conjunction with Mrs. Thomsen, the care of a Malay school, for females. Yesterday (Sabbath) our compound was more thronged than usual with poor sick people ; I had almost twice the number of patients that have come at any former time. These are, surely, tokens of the Lord's blessing, and encourage us to go on and not fear.

To-day we have heard that the Governor has stopped the monthly allowance of one hundred

dollars, given by the Honourable Company to the schools. Thus the Lord is taking away another earthly prop from us, and says to us, make not flesh your arm. We can say, with Job, The Lord gave, and the Lord taketh away, yet blessed be the name of the Lord.

August 5th.—On going out to distribute books this evening, in the town, I was rather depressed in spirits, on account of a recent temptation of the enemy; but, on entering the first house, was much cheered at finding a man diligently reading a tract, given to him a few days ago. I took it as a gracious token of the Lord's favour, to His weak servant, and entered on my heavenly Master's work with a revived spirit. I had not gone into many houses before my stock of books, about fifty, was done; several persons followed me into each house, so that I had almost constantly a crowd about me, eager for books, which most of them immediately began to read, affording a pleasing sight of half-a-dozen sitting down, in different parts of the room, reading at once. Several made inquiries about Jesus, which gave me an opportunity of holding up the crucified Saviour to them. May He, in tender mercy, reveal Himself, by His word and Holy Spirit, to their dark minds!

August 8th.—This evening went with Mr. T. on board three prâus, from Java. Two of them, from Cheribon, were manned with Malays from Sambas, who received us very civilly, and two or three that could read, were very grateful for

tracts. A young hadjee was amongst them, of a frank, unprejudiced spirit. The third was a large Tringano prâu, returning from Java, crowded with hadjees, who are going on a pilgrimage to Mecca. It being just about sunset when we got on board, we found them all at their devotions, prostrating themselves on the deck, with their faces turned towards Mecca. As soon as their devotions were ended, most of them came to us, and very cheerfully took the books from us. Nearly all being Javanese, they manifested nothing of that pride and enmity so common with the Arab and Malay hadjees; many Javanese tracts were given to them, as well as to the crew; also several gospels, two or three Bibles and Testaments, with tracts, in Malay and Arabic, to others. The commander was very frank and courteous, and gladly made a small selection of books for himself. It is pleasing to think that all these deluded followers of Mahomed, who are almost worshipped for their reputed sanctity by the multitude, may thus have their minds enlightened with truth, ere they be quite lost in the mazes of error.

Sabbath, August 15th.—This morning, was much refreshed in my labours amongst the poor sick people that crowded the compound (yard) more than ever, numbering probably seventy persons; having previously poured out my soul before the Lord in prayer for His help, I felt sweetly comforted by a sense of His presence and blessing. While ministering to them, I frequent-

stopped and spoke to them of the compassion of the Saviour ; and of His healing multitudes more wretched than themselves ; exhorted them to repent of their sins, and pray earnestly to Jesus to have compassion upon them, and come and help them. I often tell them, especially such as, humanly speaking, are beyond cure, that without His help and blessing on the medicines, they can expect little good. While many around me, sitting or lying on the ground, seemed as insensible as stones to what was said, it was cheering to see a few that approved and felt what was spoken. After the Chinese were gone, a poor Malay, who had come with them, staid behind, and showed me the stump of his maimed leg, wishing me to cut off the lower part of it, which gave him pain in walking. His Rajah, he said, had cut off a hand on account of his being a thief. The hand was amputated exactly at the wrist joint ; but the foot having been taken off below the ankle, leaving part of the heel, it gave him still much pain when pressed, the bones probably having much fractured. I could only recommend him to consult my friend Dr. Caswall.

August 31st.—During the past month, have distributed a good many books amongst the Chinese, and have endeavoured, in my daily rambles, to benefit other classes of inhabitants, by putting a few tracts and gospels for the Malays, Klings, (Chuliahhs,) and Javanese, into my bundle of Chinese books. Though my work amongst the Klings is quite new, there is little trouble with them.

They are mostly small traders and shopkeepers, who are constantly met with in the market-place and streets, who frequently accost me, and request books. In this way I have given about thirty parts of the New Testament, chiefly the four Gospels and Acts. With the Malays, the work of distribution is much more difficult; they usually require to be courted in order to get a book into their hands, and even then matters must be managed very tenderly to prevent its being returned; in the language of the apostle Paul, we are obliged to catch them by *guile*. In some instances, however, they are received frankly and gratefully. Latterly, I have given several tracts and gospels to respectable Malays whom I accidentally met in the road; after a few complimentary words, and after reading a little in the books, they usually receive them courteously: these are chiefly strangers visiting the place, and mostly from Java. The other morning, I stopped a venerable looking old man, and after talking with him awhile, offered him a tract which he kindly received. He could not see to read himself, but would give it to his son, who, he said, would be glad of it. On going onward, I was surprised to see he had turned back, and was closely following me, being apparently so pleased with the little book, that he could not avoid returning immediately, and presenting his son with it.

Fresh doors of usefulness are successively opening before us, which we did not previously anticipate; the demands upon our depositary are daily

increasing ; various classes of persons have come to us voluntarily, requesting books, principally the Sacred Scriptures. Jews, Armenians, Tamulians, and Portuguese, have been amongst our recent visitors. Although I have been nearly three months occupied in almost daily going round amongst the people in Singapore and the neighbourhood, every part of it has not yet been visited. As I generally sit down and converse with the people wherever I can, it usually happens that my books are exhausted by the time I have been into half-a-dozen houses.

I think there are some serious and diligent inquirers after the truth, who have read several of the tracts, and come, from time to time, for fresh ones. Perhaps the most promising of these is our Fokëen school-master, a man of singular simplicity and open-heartedness. I talked with him a good while to night, instructed him in a right knowledge of the God of heaven, and showed him how he might acceptably worship Him, pointing him, at the same time, to Christ as our only way of access. Though he has read a good deal in our books, some heathenish customs still cling to him, which he would mingle with the services of the true God. There were then some incense matches burning in the room, which, he thought, would be pleasing to "Sin Tëen;" I immediately put them out, telling him that God required none of these things at our hands ; they are an abomination to Him. Having suffered much from sickness, he seems earnestly desirous of obtaining the Lord's help and

favour; is also concerned for the welfare of an aged mother and sister in China. I exhorted him to pray earnestly for himself and them in the name of Jesus. While thus talking with him, he was affected to tears! indeed, he manifests the simplicity and feeling of a child. May the Lord reveal Himself to him, and comfort him with the rich consolations of the gospel!

Another rather hopeful person is a shoemaker, that often calls upon me, and gets books. He is a mild, quiet, good-natured man; says he reads the books every evening, after finishing his work, from eight till nine or ten o'clock, and worships Shin Tëen alone.

An intelligent and venerable-looking Chaou Chew man (perhaps seventy years of age) has come, two or three times, for tracts; is very fond of reading, and seems cordially to approve the doctrines of Christianity.

Another little hopeful circumstance of this nature may be worth mentioning. A young Chaou Chew boy, my servant, who goes out with me to carry the books, has begun to take lessons from Miss Martin, in Chinese, and gets on very fast, having a good inclination and capacity for reading.

January 23rd, 1831.—Within the last three or four days, I have been thinking it will be important to go to Siam immediately, and detain Gutzlaff half-a-year, or a year longer, in order to give a close and final revision to the Siamese translation of the New Testament, before going to press.

My brethren here, Burn, Thomsen, and Hughes, are of the same mind with me in this matter. The *work* is now all but finished ; and if Gutzlaff get away to China immediately, as he purposes, his return will be uncertain, and we know not when it may be completed. The Lord seems also to approve our plan by several favourable tokens. During the short time we have been thinking and talking over this subject, the following remarkable passages of Scripture have occurred in the ordinary course of our reading at family and private worship.—Jonathan and his armour-bearer going to attack the Philistines' garrison ; David fighting and overcoming Goliath, 1 Sam. chap. 14. and 17. Yesterday morning Mr. T. read, at family worship, Eph. chap. 3rd., and sung 144th Hymn (Watts), 2nd. Book, which was peculiarly cheering to two of us, just preparing to go forth to different parts of the enemy's territories, one to Malacca, the other to Siam ; verse 3rd, with which we commenced singing, thrilled through me like the sound of a trumpet in the warrior's ears. The 40th. chap. of Isaiah, which occurred in my private reading in the forenoon, and the 52nd, and 53rd, of the same, read by Mr. Burn in the chapel, greatly elevated my faith and courage, and emboldened me in the enterprise, so that I could cast away every fear, and lean upon the arm of the Lord, for He will be a sun and a shield unto me. I recollect reading the account of Jonathan, and his armour-bearer, going over to the Philistines, in the chapel on the

Sabbath preceding my departure for Siam, in 1828 ; this pleasing and singular coincidence peculiarly cheered me. The Lord has also graciously disposed the heart of my dear wife calmly to bear this separation for a season, which greatly encourages me in the undertaking. It would, indeed, be very trying, both for herself and our little babe (only five weeks old), to take a tedious voyage against the monsoon, and to reside in such a country as Siam for a long season. She feels that the work is important ; that the Lord Jesus calls me ; and, therefore, will not hinder me. May He abundantly comfort her, and be better than a husband in her bereavement !

April 21st.—In visiting the junks this evening, I went on board a Cochin Chinese brig that has been lying here a few days. Found several Mandarins seated on the poop, under an awning, to whom I immediately announced my errand, and offered them Chinese tracts, which they seemed unwilling to accept, even before examination. They said there were similar books in Cochin China, and, therefore, they had no need of mine. One respectable person, however, at my request, opened one of the books, and read, *in his own dialect*, in the hearing of all ; but perceiving them still averse to receiving the books, I told them they contained sound doctrines, which had come down from the God of heaven, and were intended to improve the heart, and reform mankind. As they still politely refused them, I took up the whole and departed. Although thus resolutely

set against the books, they nevertheless treated me courteously, ordered a chair for me, and would have had me to take some liquor. Two or three years ago I met with a much more cold reception from a Cochin Chinese ship, and the books were scornfully rejected by the commander. I addressed them to-night through a Portuguese interpreter, who manages the vessel for them. He told me they had come in search of one of their ships which went to Calcutta last year, and, having been absent almost a year, they feared some accident had befallen her; however, they met her leaving this place, just as they entered Singapore roads.

After leaving the Cochin Chinese brig, I went on board three or four China junks from Hainam, and met with a most frank and hearty reception, both for myself and the books. On board these vessels I felt myself quite at home, and, as it were, amongst well-known friends. After taking the books, they would gladly have me to sit down, and join them at their evening meal; in one vessel, a man came running after me, just as I was going away in the sampan, holding up a couple of fowls in his hands, which he pressed me earnestly to take, and I had some difficulty in getting away without them. I have frequently remarked the mild, social, and hospitable character of the Hainam people;* we saw a good deal of them in Siam, and several, to-night, remembered me very well, and my companion Gutzlaff.

* The Island of Hainam, is situated South of Canton, and usually denominated Hainan in the Maps.

23rd.—This evening, while engaged in conversation with some Malays and Klings, and giving them tracts, a respectable and noble-looking Arab, who had been observing me some time, came up and addressed me in a mild, courteous manner, inquiring what sort of books I was giving away. Having read a little in the tract, containing an account of the conversion of Abdullah and Sabat, which I put into his hands, he said he had read the Injil (N. T.) which had been given to him at Pinang, and was much pleased with it. He remarked that the Bible and Testament had been written before the Koran; I said, yes, and we esteemed *them* alone as the word of God; the Koran and our Scriptures disagree in many things, and therefore he ought to examine them diligently for himself, and follow that which revealed the true way of God. Though he said little, he evidently felt more than he expressed; his manner and countenance intimating that he had some knowledge and love of the truth; perhaps one of Nicodemus's spirit. He received the tract gratefully, and shook hands with me at parting. Before speaking to me, I was struck with his noble appearance; he had all the manly dignity of the Arab, without that proud and supercilious air which characterises the proud sons of Ishmael.

CHAPTER XIII.

Embarked] on a second voyage to Siam with Mr. Abeel. June 17, and arrived at *Bangkok*, July 2, 1831.—Our Siamese tract given to two Princes, &c.—Sabbath Service in Chinese.—Labours amongst the Sick.—Many Talapoins and others inquire for the *tract*.—Refreshing season from the Lord.—Hypocrisy and craft of a Chinese assistant revealed.—Siamese, Burmese, and Malays, eager for books; encouraging tokens amongst the Chinese.—The Lord's servants stirred up in spirit on behalf of the Talapoins, who number 10,000 in *Bangkok*!—Visits of two young Princes, Lin La Rat, and Chaon Fa, who wish to learn *English*.—A polite and intelligent Talapoin calls, and puts many sensible and important questions about the DIVINE TRINITY, our *redemption*, *sanctification*, and *resurrection*, &c.—The Lord's servants resolve to deliver a faithful and open testimony against *idolatry*.—Awakenings and fears of *Hom*, a simple-minded Burman, an Assistant teacher.—Siamese visitors from a remote part.—Head Talapoin of the Phraklang's Pagoda presents a letter of introduction from Gutzlaff: reads the New Testament with us.—Controversy with one of our teachers, Chaon Bun, a learned Cambojan; and proud bigoted Budhist.—Progress of our amiable pupil, the chief Talapoin: his pertinent remarks, and questions.—Increase of worshippers on Sabbath, &c.

HAVING committed my dear wife and infant to the care of our Heavenly Father, I embarked, June 17, 1831, with Mr. Abeel, an American

Missionary, in an Arab ship bound for Siam. We arrived at Bangkok, Saturday evening, July 2, and were kindly received by our old and hospitable friend Senhor Carlos de Silveira. We were disappointed in our hope of finding Gutzlaff still here, he having embarked ten or twelve days previously in a junk for China. In a few days we got comfortably settled in our little cottage, on the bank of the river. We brought half-a-dozen boxes of Chinese tracts and scriptures, a small box containing 200 copies of our newly printed Siamese tract, and a good stock of medicines. Gutzlaff left behind him seven boxes of Chinese books, but no medicines. We had an early audience with the Phra Klang, who received us much better than I expected, and troubled us with few questions.

It is pleasing to see still a considerable demand for books amongst the Chinese. Several persons whom I formerly knew, and others well acquainted with my late fellow-labourer, called to pay their respects to us. Gutzlaff has left a sweet savour of the blessed Gospel behind him; fears and suspicions have almost died away; and we anticipate the pleasure of soon going abroad wherever we like, amongst all classes of people. Half-a-dozen copies of the Siamese tract have been given chiefly to respectable persons, for whom it is principally intended. We presented one to Prince Chaou Pha, who paid us an evening visit shortly after our arrival, and sat and conversed with us till near midnight. We spoke to

him freely on the folly and sin of idolatry, and exhorted him to fear and serve the true God alone. He is now about twenty-four, of a frank, modest, and amiable spirit. He has a moderate knowledge of English; is fond of the society of our countrymen, and of imitating our manners. He received the tract kindly, thanked us for it, and promised to read it. He has come two or three times since, in the evening, to visit us in our cottage. Perhaps the Lord may in His mercy be preparing this young prince to become a blessing to his people. We have also sent a tract to prince Chroma Rak, a person near in rank to the king, by the hand of one of his people, who applied to us for medicine. Yesterday, (Sabbath,) four young Talapoins came and received joyfully each a tract, promising to read it diligently. Our two teachers, Bun and Hom, have each taken a tract to read at home.

The Lord has encouraged us to attempt another good work, which, though small in its beginnings, may, through His blessing, lead to greater things. This is a Sabbath-day's service which we have in our room with a few Chinese, consisting of our servants, a teacher, and two or three neighbours, who cheerfully joined us at the first invitation in worshipping Shin-Tëen. One of these, a respectable old man of the province of Canton, interests us a good deal by his mild, unassuming, and friendly spirit. Being our next door neighbour, he not only comes on the Sabbath, but attends regularly, with our servants, at evening worship,

and is also glad to read the tracts with me in his own (Chaou-Chew) dialect. He has got considerable knowledge of the Gospel, but his heart is not yet sufficiently affected by it.

We trust the Lord will enable us, by the help of His Holy Spirit, to carry on this good work, and to lead forth these few benighted heathen, who have gathered around us, in the good ways of the Lord; and may He continually add to our number! Our Sabbath employments yesterday took up a good portion of our time, and were very encouraging and refreshing. Early in the morning, half a dozen Chinamen assembled for divine worship in our little room. We read and expounded the first chapter of John, and closed with prayer.—In the middle of the day, went out and distributed a few tracts amongst some Chinese sailors, and spoke to them of the Saviour; of whom several had already got some knowledge; even an old man, entirely ignorant of books, was able to relate a good deal about Jesus to his companions in our presence.

Saturday, July 30th—The last has been an interesting and busy week. Our patients have considerably increased, and daily take up much of our time to minister to their wants. Through the blessing of the Lord, many have been benefited and restored. There have been several pleasing instances of recovery amongst those immediately about us, who cheerfully acknowledged the hand of the blessed Saviour in healing them.

We have been out occasionally, morning and

evening, amongst the Chinese, and were glad to find tracts and portions of the Scriptures preserved with much care, and many evidently had been read. Amongst the Siamese there has been a good deal of stir about our new tract. Many have been enquiring for it, and have already taken away more than half a hundred copies. These have got into the hands chiefly of respectable persons; many of them filling important stations under Government, including the most respectable of the Portugese, who are much about the Phra Klang, and first and second king. Many Talapoints have also taken the tract with great readiness. To-day, the room has often been crowded with earnest inquirers for it. May the Lord Jesus grant His blessing on this little messenger, and forerunner of His blessed gospel; and give His Holy Spirit to enlighten the dark minds of this people; and enable them to receive the truth in the love of it; and thus excite in them a thirst for the pure fountain of truth! We daily pray that the Lord would make this little book an instrument for converting the king, princes, and rulers of this nation. Then we hope to see multitudes of people following their example, as in the South Seas, and a great and glorious work speedily accomplished. We have indeed daily to sigh over the abominations which assail our eyes and ears, yet the Lord may in mercy spare this people, and pour out a spirit of repentance as He did upon Ninevah.

July 31st, Sabbath.—To day we have been almost continually employed in dealing out the bread of life to multitudes who have come eagerly craving it at our hands. Yesterday, we had a good number of applicants for the Siamese tract, but to day we have given away more than one hundred copies. There were three different classes of persons for it. In the morning, genuine Siamese of some respectability; afterwards, Chinese of the same rank, born in the country, who can read Siamese, but know little of their own language; towards evening, we had several small parties of Malays, who have either been born in the country, or come from Quedah, and other Malay settlements, who also read Siamese, though ignorant of their own written language. To day, when surrounded with a crowd of people thronging our little room, I was often reminded of former times, when, with my former fellow-laborer, I witnessed, during several months, similar delightful scenes; and we rejoice to think that the Lord is still working upon the minds of the people, and moving their hearts, by His Holy Spirit, to seek after His word, on which their souls may feed and live for ever! One pleasing proof of the Holy Spirit's operation on the minds of the people to day, was a quiet, friendly, and grateful spirit, which seemed to possess every breast—so contrary to the ordinary rude and boisterous manner of the Siamese. Most of them thanked us kindly for the books, and some put them on their heads,

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as they usually do to express their reverence for sacred books. Amongst the rest, there were from ten to twenty priests who each took a tract.

In our private evening worship at the close of this Sabbath, the Lord stirred up our hearts fervently to implore a blessing on the people that have got the books, and to intreat Him to prevent Satan from snatching from them these morsels of the bread of life. The Hymn which we sung in course, was very appropriate to our situation ; in almost every verse there is something applicable. The first two verses are :—

Jesus, where'er Thy people meet,
There they behold Thy mercy seat ;
Where'er they seek Thee, Thou art found,
And every place is hallowed ground :

For Thou within no walls confin'd,
Inhabitest the humble mind ;
Such ever bring Thee where they come,
And going take Thee to their home.

The two following lines pleasingly remind me of what the Lord has before done in this place, and we can now fervently pray,

Dear Shepherd, of Thy chosen few,
Thy former mercies here renew.

After what we have witnessed to day, we could sing the following verse with peculiarly joyous and grateful feelings, and hope that we may soon witness the accomplishment ;

Behold at Thy commanding word,
Let Zion stretch her cords abroad ;

Come then and fill that wider space,
And bless us with a large increase.

The last verse is animating, and a suitable close to the Hymn :

Lord we are few, but Thou art near,
Nor short thine arm, nor deaf thine ear :
O ! rend the Heavens, come quickly down,
And make a thousand hearts thine own.

Monday, August 1st.—Another interesting and busy day. Many persons both for books and medicines. So numerous were the applicants for the Siamese tract, that we were obliged to send many empty away, having only sixty or seventy copies left which are yet unbound. A respectable woman, the wife of a Chinaman, requested a tract, which she read very well. She was surrounded by a number of fine boys, (sons, nephews, &c.) who pleaded so eloquently for each a tract to present to their parents at home, that we could not resist them. Most of the lads being acquainted with Chinese, they were also eager to obtain tracts in that language for themselves.

About mid-day, an old man came in with two or three of his children much diseased, having travelled from a distant place in the country called Wan Chang, three days' journey from Bangkok. He brought a liberal present of eggs and dried mussels, which he intended for Gutzlaff, having been an old patient of his. Himself and children were much diseased, and objects of great compassion.

Thursday, 4th.—The Lord has just delivered us from one of those snares of satan, which he is here so frequently laying in our way. Old Hing, the Chinaman, whom we employed on first coming into this country, three years ago, but discarded for misconduct, came again lately, and was so specious and friendly in doing us many little services, that we were induced to engage him to assist us in the Chinese and Siamese languages, and even advanced him twenty dollars, which he strenuously insisted on, before coming. The very first day, however, his hypocrisy and villainy were manifest; for, when he had just commenced his labors on Tuesday morning, a person called him out under pretence of summoning Hing before a principal Mandarin. Hing returned at night, telling an alarming tale, how he had been questioned closely about us and the Siamese tract, and himself severely reproved for assisting us. He must, therefore, instantly leave us, otherwise, he was sure to be seized in a day or two. From various circumstances, we suspected all this to be a plot to get off clear with the money. His hypocrisy and lies had previously put us on our guard. He had even denied all knowledge of the God of Heaven (Sin Tëen), when questioned in our presence by a Siamese, though, at other times, he was forward to join us in reading the gospel, and in prayer. We have also direct evidence of his fabricating the story on this occasion, for, the following morning, (Wednesday), we heard that the Mandarin was

absent from Bangkok, at the time Hing pretended to have been before him, and did not return till night ! The Lord has thus made his villainy manifest.

A passage in one of Collie's tracts, read in course at our evening Chinese worship the same night, must have been like the hand-writing upon the wall to him, if his conscience be not wholly seared ;—it was this, "whosoever confesses me before men, him will I also confess before my Father in heaven : and whoso denieth me before men, him will I also deny," &c. The 64th psalm, which caught my eye next morning, on opening the Bible, struck me as remarkably appropriate. The Lord has, on this occasion, as He has often done formerly, delivered us from the devices of the enemy, and thus shows His constant watchfulness and providential care over us. He takes the crafty in his own devices, and puts him to confusion. Hing, finding that his villainy was discovered, and foreseeing the disgrace that was likely to ensue, promised to return the money, and came in just now, while I was writing the above, with ten dollars, promising to bring camphor for the other ten in a few days. We now see that this man might have been an enemy and a great hindrance to the Lord's work, and, therefore, feel thankful that the Lord has suddenly separated him from us. We are admonished not to trust in an arm of flesh, but to trust in the Lord, who can make the simplest means effectual in accomplishing the most important ends with His blessing.

Saturday, August 6th.—This has been an interesting and busy week: we have daily had a good number, especially of Siamese, calling for books and medicine, and were sorry to have to send many empty away, who came for the Siamese tract. Several Burmans would also have been glad of tracts in their own tongue. The Malays have, also, been stirred up to enquire after books, and have fared much better than the rest, as we have a tolerable supply for them. During the week a good number of priests have also come, and usually are friendly and well behaved. The little assistance we render them in relieving their bodily infirmities, may, through the Lord's blessing, prepare their hearts for receiving the gospel. They do not manifest the slightest enmity towards us or the tract, which many of them have seen; thus differing widely from the Brahmins of India and most other priests.

We have spent several mornings and evenings in going out, and conversing with the Chinese, and have, occasionally, been much cheered and encouraged by meeting with some whose hearts the Lord seems to be opening to receive the truth. The other morning, while addressing two or three old grey-headed men, about their latter end, and turning them to the Saviour who died for sinners, their attention was riveted; they became thoughtful and serious, and groaned in spirit. This morning we met with two or three young men in the street, who heard us gladly, and gave heed to what we said about the importance of seeking the salvation of their souls, by fearing and serving the

only living and true God, and trusting in Jesus as the only name given under heaven, whereby men can be saved. We take out few books, as we meet with them in almost every house ; and, therefore, our main work is, with the Lord's help, to water the precious seed, already abundantly scattered, by serious and affectionate conversation. And Oh ! that we had more faith and love for this good work, then we should, doubtless, see pleasing signs of fertility around us. May the Lord plentifully water and refresh our own souls, and then we shall labour and pray earnestly that the poor barren heathen may be watered with the heavenly showers !

Sabbath, 14th.—We have passed over another tolerably busy week. Many sick persons, with much more serious and inveterate complaints than usual, such as dysentery, diarrhoea, dropsy, lumbago, rheumatism, besides many with sores and cutaneous diseases. Although we see no marvellous cures wrought, yet we have many tokens of the Lord's presence and blessing. A few, however, have been speedily healed, and joyfully testified their gratitude, by bringing us small presents. Since coming hither, the weather has been very cold, dark, and wet, much more than I remember it to have been about the same time three years ago, which, probably, occasions so many rheumatic and bowel complaints. Our Chinese patients, take away a good many books, and frequently, are at much pains in searching our whole stock, and making a small selection, ac-

ording to their own choice, for themselves and friends at home.—A few more copies of the Siamese tract have been bound, and given away ; several to priests, who come almost daily, in small parties, and usually request books. The other evening, two stayed and got tea with us, though they had previously declined eating some biscuits, saying, it was not their custom to eat in the evening ; the priests being allowed only two meals a day, morning and noon. They were very friendly, and entered heartily into conversation with us. They belong to one of the Phra Klang's pagodas, containing an establishment of eighty priests. Each took a tract away, promising to read it diligently. Having already attained, through their acquaintance with Gutzlaff, some knowledge of the Saviour, they will, in some measure, be prepared to understand it. How much it would rejoice our hearts to see "a great company" of these talapoins becoming "obedient to the faith ;" and, considering how friendly, unprejudiced, and simple minded they appear, we cannot but hope and pray that the Lord may awaken many, and open their blind eyes to discern His glory, and make them a blessing to this people, whom they have hitherto, as blind guides, led far out of the right way. One of the two priests, mentioned above, said there were more than 10,000 talapoins in Bangkok.—In the beginning of the week, we were several times out amongst the Chinese, and, occasionally, met with a little group of serious and attentive auditors in the street, whom we endea-

voured to address seriously and affectionately about the great things that concern their everlasting welfare. As we advance in our rambles further from home, we find a greater demand for books. Towards the latter end of the week, the rains prevented us going much abroad, but we have daily and hourly opportunities of directing many poor sick persons to the great and compassionate Physician, who can heal every sickness and disease, both of body and soul; and often tell them they can only expect a blessing on the medicine by renouncing their idols, and fearing and serving the only living and true God, and trusting in Jesus His beloved Son, who laid down His life for sinners, for Chinese as well as other nations.

Sabbath, August 1st.—The last week passed without any thing remarkable occurring, except that we have been honoured with the visits of several young persons of high rank. In the beginning of the week, the young prince, Lin Lă Rat, to whom I gave a pocket bible three years ago, entered the house one evening, and introduced himself by reminding me of the circumstance. He renewed his visit last night, and brought his bible to show me, having it carefully wrapped up in an oil-cloth. His manners are very pleasing and affable, his countenance beaming with benignity and kindness. He is only twenty-one years old; his mind is occupied with trifles; yet, by further intercourse, he may, by the Lord's blessing, be impressed with serious things. He, with Prince Chaou-Fa, and two of the Phra

where the names of both occur, he repeated them several times, in order to impress them on his mind. He then wished to know how the Lord Jesus made our hearts good, and what evidence we had of His operation? We replied, the heart of every man is naturally wicked, so that "every thought and imagination is evil, and that continually," and he can, of himself, do nothing good. Therefore, when a believer in Christ finds that he begins to love God supremely, to love his Saviour, and loves to do good to all mankind, he has good evidence that the Lord has changed his heart, though he knows not how it is done by the Holy Spirit. He then questioned us about the resurrection of the body, and its re-union with the soul, and the future condition of both. And asked if brutes had not souls like men; on our replying in the negative; how then, said he, do they live and run about? &c. We answered, brutes have a spirit peculiar to their nature, but far inferior to the soul of man. They cannot reason, speak, &c. like men.—We had also several other priests, for medicines and books. Although the tracts are still without covers, we thought it best to let them go, rather than withhold the bread of life from craving souls. They were all of a friendly spirit, and thankful for the books. Two came from a remote part of the city, belonging to a pagoda, containing six hundred Talapoins.

We have latterly thought and conversed much about the awakening of the Talapoins, and the Lord has put it into our hearts to pray earnestly

for them. We rejoice to think what a blessing their conversion would be to this nation ! Last night, we were talking on the same subject, and concluded that the best way of effecting a great and blessed work in this place, by the Lord's help, would be, by declaring boldly and plainly the truth to them ; and by lifting up our voice against the idols, and all false gods. Should the fear of the Lord fall upon the nation, and a spirit of repentance be poured out upon the people, all this rubbish would soon be cleared away, and there would be room for laying the foundation of the temple of the true God. And while we feel it to be our duty thus to deal with poor deluded idolaters, we ought not to shrink, though, like Samson, we should perish under the ruins of their crumbling pagodas. Although weak and trembling in ourselves, the Lord can give us strength and courage equal to our day. Idolatry meets with no quarter in the Scripture : Paul protested boldly against it while surrounded by the refined Athenians ; and the message of the angel, flying in the midst of heaven, to preach the everlasting gospel to every nation, " saying, fear God, and give glory to Him, for the hour of His judgment is come, and worship Him that made heaven and earth, and the fountains," is a text for every missionary.

• The serious, candid spirit of the priest that came this morning, leads us to think that the Lord is already hearing and answering our prayers, and has sent him to animate us to a holy boldness, in steadily pursuing the path we have thought of treading.

Our Siamese teacher, Hom, seems also to be brought under salutary fears by the Holy Spirit. Lately we have spoken a good deal to him about the awful state of idolaters, and especially of the guilt of those who have had the light of truth granted them, and shut their eyes against it. *They* must, assuredly, fall into hell (tuk nâ ruk). This seems to have alarmed him a good deal, and yesterday (Sabbath), he came into the room, after our morning Chinese worship was over, and with much earnestness asked, if he now believed in Jesus, and died immediately (to-day or to-morrow), would he not fall into hell, but go to heaven? We said, if he repented, and believed in Jesus with all his heart, he had no reason to fear. He felt, however, perplexed about the Omniscience and Omnipresence of the Redeemer, and seemed afraid lest one, like him, should be overlooked or forgotten by Jesus, and wished to know if the Saviour *Himself* would come and take him to heaven at death. We reminded him that the Holy Spirit was given to every sincere believer, and there were many good angels that would be ready to escort his soul, after death, to heaven. He still seemed afraid of being left behind, or of mistaking the way, and said, "will not my soul go into a cow or a sheep?" according to the Buddhist notion. We soon dissipated his groundless fears, and he evidently felt much relieved and cheerful in spirit. May the Lord carry on the good work in his heart by His blessed Spirit!

Tuesday, 23rd.—Another interesting and busy

day, especially amongst the Talapoins. From fifty to a hundred came, in parties, from different pagodas, many of them inquiring for tracts, as well as medicine. Three from the Phra Klang's pagoda interested us a good deal by their modesty and good behaviour. The most amiable and friendly, of the three, is a young Cambojan. He said, he saw that our love was great to the people, from the pleasure we had in doing good to them ; and, therefore, he loved us much in return ; and, holding out his hand, said, he would be a fellow-disciple with us of the Lord Jesus. He intends returning to Camboja soon ; and, on my proposing to accompany him, said he would wait two or three months for my company. Perhaps the Lord may be providing a guide, and opening a way into that country, which will bring us a step nearer China.

Sabbath, September 4th.—We had five persons this morning at Chinese worship ; one of them, the captain of a junk from Singapore. In the forenoon three or four persons, belonging to a boat that has been lying at our door a day or two, came in for a little medicine. They have come from a distant place up the country, called Kôn sã wan. They were five days in coming down the river to Bangkok, and would require fifteen to go back. We had a long conversation with them, and admonished them to forsake idolatry, and serve the only living and true God, and trust in Jesus for the salvation of their souls, to which they gave serious attention. One of them, especially, seemed

much interested, and sat a good while in the room, reading the Siamese tract. We said, we should gladly give it him, but it was the only copy we had left for ourselves ; however, we would lend it him a few days. After returning to their boat, we saw them engaged, by turns, in reading it. They stay here a while, till they sell all their little articles of traffic, and lay in a suitable return cargo, and then proceed homewards. Perhaps the Lord may make them His messengers, to carry the glad tidings of the gospel far up into the country, where His servants may not soon have an opportunity of going.

In the afternoon, we were out amongst the people in Sam Pëen, and had a crowd of Chinese around us in the street, who heard us very gladly, while proclaiming the glad tidings of the gospel, for more than half-an-hour. Amongst them, were several new comers (Sin Kih), from China ; who were very attentive, and apparently much interested in the intelligence we gave them about the Saviour ; of whom they had probably never before heard. All that could read, gladly took books.

We witnessed a melancholy sight in one of the pagodas. We entered, and found many Talapoins sitting before their gilded idols, chaunting, in a noisy careless manner, their evening prayers, much after the popish fashion. It was mournful to see such profanation and mockery ; for most of them were laughing and gazing about them, while, with uplifted hands and open mouths, they professed to be reverently worshipping God ! As they con-

tinued a long while chaunting their "vain repetitions" in an unknown tongue, (Bali), we soon got tired, and left them.

Tuesday 6th.—Last night, the boatmen brought the tract back, saying, they had read it through with great pleasure, and would be glad to have a copy of it, to take home with them. This morning, the head man came, and requested us to lend him the tract again, two or three days, till he could take a copy of it, to which we cheerfully assented. We have been much pleased with the amiable, friendly spirit of this man. He says he will become a fellow-disciple with us of Jesus, and frequently asks us something about the Saviour. There are two or three persons in the boat who also seem well disposed. All of them can read and write, though only common people, affording an additional proof that education is very common amongst the Siamese.

Saturday, October 1st.—Latterly we have had few visitors, and have, therefore, been able to give close attention to the languages, Siamese and Chinese. We have been disappointed in our expectations of receiving the remaining copies of the Siamese tract, by the brig Sebastian, just arrived from Singapore. The Siamese are daily inquiring if the books be not yet come. The few that have already been scattered among them have excited a craving appetite for the Bread of Life, which we are anxious to satisfy. We feel especially desirous of putting into their hands a portion of the *pure word of life*, and, therefore, after re-

vising three or four of the gospels, we think it best, if the Lord will, that I should return to Singapore by the first opportunity, and take the manuscripts, and get them into print as soon as possible. On this account, our intended visit to Camboja and Chantibond must be delayed for a season, for the work just mentioned seems more urgent and important at present.

We feel more and more cheered in contemplating this promising field of labour, for it seems already prepared of the Lord to receive abundantly the precious seed, not only amongst the Chinese and Siamese, but also the Burmans, Malays, Portuguese, &c. We rejoice, therefore, in hope of laying in a plentiful store at Singapore. Our brethren in Burmah will be able to give us much assistance. From those in Ceylon we also look for help, in supplying us with portions of the New Testament, and tracts, printed in the Pali language, which will be suitable for the priests here. The Pali gospel of Matthew, printed in the Burman character, was shown to us lately, by the head Talapoin of the Phra Klang's pagoda, which he read and understood very well; and said, a good many of the learned Talapoins would be able to read it. This person was well acquainted with Gutzlaff; attended him two or three months, in the evening, to be instructed in English; and now takes lessons with us. He rises much above the ordinary standard of the Siamese character; is of an amiable, modest spirit, and of quick understanding. As we are reading the New Testa-

ment together, in English and Siamese, there will be frequent opportunities of applying the truth to his heart, with the Lord's blessing. He has, already, got some knowledge of it, though it has yet taken but little hold of his heart. Gutzlaff left a paper in his hands for us, in which he thus characterises him :—

“ This person is a friend of truth, thoroughly versed in the doctrines of Buddhism, humble and docile ; a chaplain to his majesty the king, and must highly engage your attention. You will do well in endeavouring to enlighten his mind in all ways, and to satisfy his thirst for knowledge and truth. By this you will oblige your fellow-labourer,

CHARLES GUTZLAFF.”

Saturday, October 15th.—Having still only a moderate number of visitors daily, we continue to give much attention to the languages. I have this day finished the revision of Luke's gospel, having had the assistance of Chaou Bun, a learned Cambojan, who has a critical knowledge of Siamese, seldom attained even by a native. He has been a great help to Gutzlaff in the translation, and wrote out copies of the whole New Testament. It is, however, lamentable to see him still in gross darkness, and his heart quite shut against the truth. The very day we commenced reading together, his spirit broke forth against the truth ; and we got into a long and warm disputation. He despised all our sacred books, and said the tracts were abused and torn by the people, and ridiculed by the priests, on account of

their blunders. The Siamese had no need of our books ; their own were superior, and the Bali (Pali) or sacred books of Buddha, taught them all that was needful in religion ; and, were I to go, said he, to the king's palace, I should be astonished at the vast library of the king. I replied, that though some might abuse our books, yet there were others, we knew, respected them, and read them diligently. There would a time come, when those who laughed at them, and threw them away, would repent of their folly and wickedness ; meantime, it is our duty to compassionate them, and imitate our heavenly Father, " who maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust," (a passage which was just then under our notice).—As to their religion being good, and their sacred books containing the truth, the contrary was sufficiently manifest, by the priests and people worshipping idols, which are an abomination to the true God ; and which He would, ere long, sweep from the face of the earth. The English, and many other nations now Christian, formerly were idolaters, like the Siamese, but have now cast all their idols away. Others, in the present day, as the South Sea Islanders, are doing the same thing ; who, very lately, were degraded and barbarous idolaters ; but are now become civilized, like Europeans, and fear and serve only the true and living God. As to the number of Books in the palace, they are of little value, if not true ; hundreds of booksellers, and private gentlemen in

England, have many more, and much better. A poor man in England has his little library, and can read his Bible ; while in Siam, their sacred books are only known and read by a few learned priests. And what is their effect upon the priests ? Although they are numerous as a swarm of drones in Bangkok, they do little for the good of the people ; and are seldom seen in action except an hour or two in the morning, when prowling about for their daily portion of food, taken from the people. Their religious services are an abomination to the Lord ; we ourselves have witnessed their devotions in the pagodas, and have seen them, while thus engaged, gazing about, laughing, and full of buffoonery.

But it is no wonder that they have no fear of God before their eyes, since the Buddhists strip Him of His glory and authority, by maintaining that He is not the Creator of heaven and earth, and all creatures, which Bun himself strenuously asserted in opposition to what I alleged from the sacred Scriptures. Indeed, the dreadful enmity of his heart against God, and the violent and bitter spirit which he showed, while disputing with me, can only be accounted for by the heart being exceedingly darkened and hardened by this monstrous and wicked notion of the Buddhists ; which dethrones the God of heaven and earth ; and robs Him of His majesty and authority over His creatures. While thus dishonouring God, it is not surprising to see them giving His glory to His creatures, and to idols ; indeed, the people

avowedly reverence and worship the priests, more than God himself, no one being allowed to sit in their presence; even the king himself must bow down, and make the usual act of adoration before a Talapoin. After our disputation was over, we met with several pointed passages in the Saviour's discourses, which I endeavoured to apply to his heart and conscience; and which he evidently keenly felt the force of, especially where Christ unmasks the hypocrisy, covetousness, pride, and selfishness of the pharisees. And several days afterwards, seeing him more quiet and meek, and patiently bearing my remarks, I hoped, ere long, to see a spirit of true repentance given to him. Mr. Silveira told us that Bun came to him a few days after this, in an earnest spirit, making inquiries of him about our religion, and our opinions concerning God, which, he said, appeared very strange to him. Mr. Silveira asked him what their own sacred books, the Bali, said of God, heaven, &c. Bun replied, there were twenty-four heavens, filled with tewada (angels), of different ranks. Mr. Silveira asked him, who made all these tewada; he said, they sprung up of themselves. Mr. Silveira, pointing to a book upon the table, asked him, if that book sprung up of itself, or if some person had not made it, which he idly evaded, by saying, that was quite a different thing from the tewada. Mr. Silveira confirmed what I said upon other points, and astonished him by the accounts he gave him of the vast number and variety of books, and general intelligence of Europeans; he

told him they not only read their own books, but diligently examined those of all other nations; and compared them with their own, by which they were able to discover what nation had the best; and thus, Christian nations of the west had received their sacred Scriptures from another people of the east, to whom God first revealed His will.

October 30th.—During the last two months, the rains have prevented us getting abroad, the roads being impassable; and latterly, the river has been so much swollen, that every day, at high water, the whole country is flooded; the streets, gardens, and fields, are completely inundated, and present a wide watery waste to the eye. On this account our visitors have been very few. Higher up the country, the waters are said to have been out much more than here; many families have been obliged to abandon their houses, though raised high on poles, above the reach of any ordinary flood; and considerable alarm has prevailed in the breast of the king, as well as of the people, lest the rice crops, just now ripe, should perish. The price has already doubled.

This is, therefore, our season for study; and we have continued to attend closely to the languages, and the revising of the New Testament. The chief Talapoin of the Phra Klang's pagoda has latterly come to us, frequently by night, and pursues his study of the English diligently, so that he has made considerable progress, for so short a time. We are glad that he confines himself to reading the New Testament, and usually goes

through a chapter at once, first reading over the English, and then translating it into Siamese. His heart seems to become a little more interested in what he reads ; he speaks his mind with much more freedom than before ; and we have good hopes he will, ere long, receive the truth in love, for which we seldom fail to pray unto the Lord, when he has gone away from us. During the last few days, he has been diligent in copying our Siamese gospel of Matthew. It is in two volumes ; one he has finished, and the other he took with him last night, intending to finish it in a few days, as I shall have to take the original with me to Singapore. We are glad to hear him commend the translation. It will be quite intelligible to the Prai Fâ (common people), having but little Bali* intermixed. Our newly printed tract, on account of numerous Bali phrases, and high style, is, I fear, considerably above their level ; yet, with all its imperfections, (almost necessarily incident to a first attempt at writing and printing in any language,) we hope the Lord will make it useful to the higher ranks, for whom it was chiefly intended. Several, indeed, complain of the difficulty of understanding it ; but to the benighted heathen mind, every Christian book must be sealed, without the teaching of the Holy Spirit.

Should it please the Lord to convert our amiable friend and pupil, his sound vigorous mind,

* Pali (pronounced Bali by the Siamese) is the name of their *sacred* Language, and of the Books written in it which come from Ceylon.

and good taste, would eminently qualify him to write for the instruction of his countrymen. On urging him to consider the truth and importance of the doctrines of the gospel, about which he had just been reading, and become a disciple of Jesus Christ, and then teach his own people the way of truth, he put his hand on his heart, and said, he laid up the doctrines of Jesus Christ *there*, and afterwards, when he shall have attained a better knowledge, he will teach others. He said, he had now twenty-five of his own disciples to instruct daily. I told him, it would be much better for them to become the disciples of Jesus Christ ; he smiled and assented, but said, they must wait till he could teach them.

Our Sabbath Chinese service continues numbering from six to eight individuals, who cheerfully attend. Our servants also joined us, with a poor invalid, who has been living with us some time, having a very sore leg, which almost cripples him, and no friends to help him. He suffers much ; and we have frequent opportunities of turning him to the divine and compassionate Physician of soul and body. He has rather an intelligent mind, and employs himself in reading the tracts. He sent in, one evening, to beg some oil to light up his lamp, in order that he might read the holy books, and worship the God of heaven, as we and the servants did ; his leg being too painful for him to come in and join us ; but latterly, his leg getting better, he has put out his lamp, and comes in of his own accord, with the servants. Soon after

coming to us, he got hold of Milne's Catechism, and found the short prayers at the end, which he pointed out to me one morning, and read ; saying, that he prayed according to them.

We have often been struck, when kneeling down with these poor heathen, at seeing them fall prostrate around us in the dust ! What a contrast to many congregations of professing Christians, where hardly one will deign to bend the knee before the Lord, in His sanctuary, but sit at their ease, careless and irreverent ! Surely, these poor benighted heathen would put them to shame, could they see them thus humbling themselves to the dust before Jehovah.

November 6th.—Last night we had an interesting conversation with our amiable pupil, the Talapoin. Having just written out the whole of the Gospel of Matthew for himself, I asked him, if he had carefully read it over, and understood it ; he said he had, and remarked, that there were many “*prœp wa*,” (parables), which are “*yâk*,” (difficult to comprehend) ; we replied, the main difficulty is in our own hearts, if *they* be once purified, then all the doctrines of the gospel would be easily understood ; if he prayed to Jesus to give him His Holy Spirit, he would then get a right knowledge of all things : the disciples of Jesus often complained, like himself, of the obscurity of the Saviour's parables, but after being filled with the Holy Spirit, at the day of Pentecost, they no longer were in darkness, but had a clear knowledge of the truth ; and were able to

teach others effectually. In his lesson this evening, he came to the passage where the Saviour admonishes His disciples to forgive offences, and to be reconciled to an offended brother, before coming to the altar of the Lord ; he promptly remarked, if such doctrines were generally received, there would be no wars. He asked, if the Americans and English make war : we were compelled to acknowledge that England and America, and other nations called Christian, have wars amongst them ; there is yet only a small number in England and America who are true disciples of Jesus, and these heartily lament the cruelties and desolations of war. His own nation, the Siamese, he said, have also been very cruel in their wars against the Burmans and Laos.

We assured him, however, from the Word of God, that hereafter, when the gospel has spread through the world, wars will cease, and all nations will live peaceably together as brethren. He asked how soon this would happen ; we ventured to assert, on the authority of God's word, that this happy period would probably occur in the next two centuries. Can you tell, said he, how soon this will happen in Siam ? does the Word of God say anything about it ? no, we could not do that ; the Lord does not speak distinctly of a particular nation, but we could assure him this happy period would occur in Siam as soon as the whole nation heartily embrace the gospel. He then made inquiries, as he has often done before, about the spread of the gospel in other nations, the

period when it was first received by the English, their condition before, and by whom it was carried thither. He inquired also about the present state of the Jews, from whom the gospel first came. It is pleasing to observe this eager thirst after knowledge in him, which we endeavour to gratify, to the utmost of our ability. An amiable, inquiring spirit, eminently characterises him; he receives information of every kind with meekness, not cavilling at, or opposing, even the most humbling truths of the gospel. While thus coveting all knowledge, we trust the Lord will not leave him destitute of that knowledge, without which all other knowledge would be vain!

Sabbath, November 13th.—This has been a rather busy and interesting day. Our Chinese worship in the morning was well attended, there being about eleven persons in all. As they were rather late in assembling, we anticipated being almost alone, so that we were agreeably disappointed in afterwards seeing our little room well filled. In the forenoon we had a boatful of visitors from a distant place, three or four days' journey from Bangkok, who very gladly took both Chinese and Siamese books back with them. The principal person was a cheerful and intelligent old Chinaman, who was a good deal interested in the books. He had some of our books at home, which had taught him to know and worship the only living and true God, and he now frankly and boldly avowed his renunciation of idolatry, of which we had a pleasing proof in the presence of others;

for, while we were speaking to some persons in the room about the folly and wickedness of idol worship, and mentioning some of their gods by name, the old man immediately seconded us, saying, all *these* are false gods, senseless idols and vanities, for there is only one God, the Creator of heaven and earth.

CHAPTER XIV.

Mournful and consolatory tidings from my family.—Our servants, and others, growing in the knowledge of *JESUS*.—Progress of our pupil, the *Talapoin*.—Danger of *half awakened* and *half instructed* idolaters mingling superstitious practices with the worship of God:—The spirit of the Gospel directly opposed to the pride and self-righteousness of the Confucian Philosophy.—Rambles about the city; visits to the pagodas; conversations and discussions with the *Talapoins* and others:—Unexpectedly meet with a friend and advocate of the TRUTH in a pagoda.

NOVEMBER 19th.—I have, this morning, been reading Mr. Grove's little work on Christian Devotedness, or the consideration of our Saviour's precept, "lay not up for yourselves treasures on earth." His object is to show that our Lord's commands about giving alms, and freely imparting of our worldly substance to the poor, should be literally obeyed, not excepting even that which, by many wealthy Christians, is accounted a hard saying, "Sell all that thou hast, and give to the

poor, and come and follow me, and thou shalt have treasure in heaven." Yet this is what the early Christians did most cheerfully; Barnabas and others, who had possessions of lands, &c. sold them, and came and laid the money at the apostles' feet; the poor widow, also, who freely gave *all her living*, received the highest commendation from the Saviour. If wealthy and true-hearted Christians will pour forth their riches into the treasury of the Lord, His people will no longer need to lean upon that broken reed, the world, to which they have so long and fondly clung.

November 25th.—A little incident or two may be here mentioned, for, though trifling in themselves, they led me to draw a pleasing spiritual meaning from them:—

Last night, a beautiful dove flew into our cottage about dusk, for shelter, being alarmed and scared by a shooter, and abode with us all night.

Early this morning, a servant of Mr. Silveira brought a beautiful zebra-striped sea-serpent to show me, which he had just caught, and wounded, and now held it up, writhing in agony, upon a stick.

The dove may be an emblem of the Holy Spirit, who, we hope, is coming to take up His *abode* with us, and not as a transient visitor, for we only want His help, in order to wound and vanquish the *old serpent*, of whom the present one may be a fit emblem.

Sabbath, November 27th.—The mournful intelligence I received yesterday, by two letters from my dear wife, of her present ill health, has

cast a gloom over my spirits, and made me feel myself truly a stranger and a pilgrim in this world of sorrow and changes ! I begin to fear lest I may not be permitted to see her again upon earth, for the Lord has seen it good to afflict her with a dangerous illness, more than three weeks. Though I feel it would be a severe trial to be thus early separated, yet I would meekly and calmly resign her into the hands of our gracious Redeemer, who gave her to me as a help-meet. The Lord hath hitherto dealt very bountifully with us both, and most heartily can I join with Sarah in praising Him for all His tender mercies to us ! The cheering tidings she gives me of dear little Emily, that she is in good health, and is a good child, is a cause of much thankfulness to the Lord, and makes me sensible that He afflicts *in measure*, and in tender compassion.

December 5th—Last night, a poor Hainam boy, who has been residing with us a few days, died suddenly, and this morning we buried him on the premises. He came to us one morning lately, forlorn and friendless, being then in the last stage of consumption ; we took him in and gave him food and medicine till his death. While grieving over the poor lad's mournful insensibility to his latter end, I was much delighted to hear our cook, while standing at my side yesterday morning, and after hearing me address a few words to the boy, begin to speak to him in a serious manner, admonishing him to worship God, and pray to Jesus Christ, his only Saviour.

Our cook is a quiet man, of few words, and of meek spirit ; and it is only of late we discovered how greatly he has profited by the instruction afforded him at our family worship, as well as by his own private reading. At our evening Chinese service, we have lately been reading Milne's Catechism in turn, each individual taking a question and answer in succession, which gives us an opportunity of inquiring into their knowledge of the truth ; and we have often been surprised and delighted with the cook's appropriate answers, which are not always bounded by the question, for his mind often runs out into a more ample explanation, bringing forth Scripture facts, and doctrines, that may be connected with the subject in hand. The other evening, meeting incidentally with the name of Adam, we thought of taking him at unawares, by asking him who this Adam was ; he immediately began with an account of the creation, and fall of our first parents, by transgressing the commandment of the Lord, in eating the forbidden fruit, by which all Adam's posterity, and we amongst the rest, inherited a depraved nature. Indeed, all the members of our little family establishment, have interested us much, by the progress they have made in divine knowledge. Each of them has got his little library of tracts, and Scriptures ; and we often observe them filling up their spare time in plying their lessons over, for the evening ; and not unfrequently hear them engaged in animated conversation, about the Saviour and the gospel ; Chong Po (the cook), probably acting

as interpreter, in all difficult points. My servant boy, Chai Hoo, knew only a few characters on coming to Siam, but now he reads very fairly, and has attained some useful knowledge of Christianity.

This morning I was agreeably surprised to hear a poor ignorant man, whom I had never before seen, profess his knowledge of, and regard for, the Saviour. After giving him a little medicine, I was going to minister to him the better medicine for the soul, (according to our usual custom with all who can read,) but on telling me that he could not read, but that a brother at home could, I told him to give the book to him, saying, it would teach his brother, and himself, to worship the true God, the maker of heaven and earth : he immediately interrupted me, saying, with much seriousness, and earnestness, that he, himself, knew Ayso (Jesus), and worshipped Him every day. Aye ! said I, how do you know Him ? O, said he, my brother has books, which speak of Ayso, and teach us about the true God, and I listen to him while reading.

We have, occasionally, met with other similar instances of poor humble-minded persons, of whom we had no previous knowledge, meekly confessing their knowledge of the Saviour, and their trust in Him, which cheer our spirits very much, and afford a pleasing assurance that the good seed has not been scattered in vain, but here and there it is taking root, and shooting forth, at least, the green blade. Oh ! that the gracious Lord of the harvest would send down the plentiful showers of

grace upon this wilderness, and soon change it into a fruitful field ; meanwhile, we do, indeed, rejoice, and give thanks unto Him, for the few pleasing signs of fertility that we now and then see.

Sabbath, December 18th.—Last night, our pupil, the Talapoin, brought a friend with him, an elder Talapoin, from the same pagoda. We have seen him before, once or twice, and were much pleased with his humble, mild, and amiable spirit ; and were, therefore, glad to see him with our friend to night.

Although we have long observed the quick understanding, which the Lord has given to our promising pupil, yet his lively and ready apprehension of the truth frequently surprises us. He is much pleased with the Saviour's method of teaching by parables, and often expresses his admiration of their force and beauty. For instance, he manifested his lively apprehension of the Saviour's meaning, in the words, " where thy treasure is, there will thy heart be also," by pointing to a box on the table, saying, " if I had a large sum of money in that box, my heart would be running into it." Again, a few words sufficed to make him understand the Saviour's meaning, by " the single, and evil eye ;" I merely observed, that to have a single eye we must look steadily at one object ; he immediately caught the meaning, and fixing both his eyes steadily upon the candle, yes ! he said, this is to have the *single* eye ; then, again moving his head from side to side, his eyes, wan-

dering to and from the candle, he said, this is to have the *evil* eye. I only added, that we ought to look thus to Jesus Christ, "the light and the life of men," with a fixed, unwavering eye, and then we should be full of light, and true knowledge. While reading the latter part of the sixth chapter of Matthew, where the Saviour admonishes His disciples not to be careful about food and raiment, &c., he understood those simple and beautiful illustrations of the care and goodness of our heavenly Father towards all His creatures, when referring to the fowls of the air, and the lilies of the field. At the last verse he stood awhile, and was not satisfied till he knew the precise meaning of the words, "take no thought for the morrow, sufficient for the day is the evil thereof;" we told him of the Saviour's Almighty power and knowledge, and the love which He bears to all His true disciples. They know they have a friend able to deliver and comfort them in every time of trouble, and, therefore, are not anxious about the future; it is sufficient for them to look up and pray to their Saviour, when the evil day comes. His ardent inquisitive spirit never rests, till he gets thoroughly into the sense of any difficult passage. After his lesson was done, while turning over the leaves of his Testament, he casually fixed upon the third chapter of John, and began reading the first verse. On explaining a few verses to him, he was no little surprised at the evident similarity of Nicodemus's case to his own. He, a principal person, and teacher among his people, comes to us by night,

to be instructed in the gospel, as Nicodemus went to Jesus ; both of them, for the same reason, fearing to come in open day.

On telling him that I expected to depart for Singapore, in a few days, he laid his hand upon his heart, saying, with a cheerful and affectionate smile, he would remember me *there*, (pressing his heart,) after my departure. I replied that I, also, should long remember him in my heart, and, also, pray to the Lord Jesus for him, that he might become a true disciple of His. He then reminded me not to forget to send him the whole of the New Testament, as soon it is printed in Siamese.

December 21st.—The Chinese dyer, mentioned before, came again this morning, to get a little more medicine for his brother, and gave some additional, pleasing intelligence, of his fearing and serving the God of heaven. He says, two or three neighbours meet in one of their houses daily, and join in worshipping the true God. They first read the sacred books together, and then kneel down and pray to Him. I was surprised and delighted to hear such things from his lips, which I could not doubt the truth of, as he is a man of an humble spirit, and of few words. I endeavoured to strengthen his hands, and encourage him in serving the Lord ; directing him to look constantly and steadily to the Saviour, assuring him that the Lord would accept him, and bless him in this good work.

Another encouraging circumstance may be mentioned with the above. Our good friend and neigh-

bour, Mr. Silveira, said to me this morning, that he had, for some time, observed that our Chinese servant-boys, and two or three neighbours, come in to evening and Sabbath worship with us, and he now felt desirous that his own Chinese servants, four in number, should come and join us, and be instructed in the Christian religion, of which they are, at present, entirely ignorant.

Sabbath, Christmas day.—Had eight persons at our Chinese service this morning. The old Chinese dyer, just mentioned, joined us, along with another hoar-headed, venerable man, and were both very attentive. When the former was last here, and told me of their domestic worship of the true God, we spoke to him of our own service, and invited him to attend with us. It is, indeed, of great importance that the heathen be taught how to pray to, and worship, the true God, otherwise they are liable, through their old idolatrous habits, prejudices, and ignorance, to fall into great errors, and, like the Cutheans of old, to mingle idolatry and true religion together. As to prayer, for instance, they have hardly any other notion than of its consisting in lifting up their hands, and bowing, or prostrating themselves on the earth twice or thrice; occasionally, perhaps, uttering a few unmeaning words; so that it is difficult to make them comprehend, even after repeated instructions, the simple and obvious mode of Christian worship. The dyer was falling into an error in this respect, when he asked me if a small offering of rice, in a tea-cup, would not

be an acceptable offering to Sin Tëen in his worship! Our Fokëen schoolmaster, at Singapore, after repeated conversations with me on the subject, told me one day, while describing, with much simplicity and feeling, the manner of his worshipping Sin Tëen, that he waved a few blazing incense matches before him, thinking it would be pleasing to God. We must, therefore, treat them as children, and set before their eyes a living example; take them by the hand; teach them reverently to kneel down; pray for them, and put right words into their mouths. Afterwards, they will imitate us in their own private worship.

December 29th.—Our fellow-worshipper, the Chinese carpenter, told us the other night, that a respectable old Chinaman, a master-shipbuilder, had spoken to him about worshipping the true God, and asked him, if he did not go to the Ang mô Sin say (English Teachers), to worship Sin Tëen with them; the latter acknowledged that he did; the old man said, he had a desire also to go and join them, and would even then accompany him, but being old, and infirm, (turned of seventy,) and the roads bad, and at present dark nights, he feared to venture, but after a while would accompany him. He has resided forty or fifty years in Siam; is a man of much respectability, having built most of the king's junks. We trust the Lord is inclining the heart of this man, to seek after Him in old age, and, perhaps, may call him even at the eleventh hour.

Another pleasing circumstance may be here

mentioned. A Siamese carpenter, an intelligent young man, of an inquisitive spirit, has often visited us, sometimes to do little jobs for us, when he delights to converse with us about our religion, and especially to inquire about the Saviour. Being of an earnest, candid, teachable spirit, and of good understanding, he readily apprehends the truth, and apparently receives it heartily. Yesterday morning he came in, and listened attentively while I was speaking to a poor sick Chinaman, about caring for his soul. Being, himself, acquainted with Chinese, and knowing what had been spoken, he addressed him in a serious manner, enforcing what was said. This morning, I again fell in with him unexpectedly, and on an interesting occasion. I was visiting a poor infirm Chinaman, whose feet have been so long and miserably diseased, as to breed worms. I was speaking to him about taking thought for his soul, while his body was thus perishing, and becoming food for worms; when my young friend, the Siamese carpenter, came up and commiserated the pitiable object before us. It seems he lives close by, and has done him acts of kindness and charity; for, on speaking to the poor man about worshipping the true God, and not the idols, he said, he already worshipped Sin Tëen daily, and heard the holy books read by this person standing at my side. It is one of the most difficult things to convince him that he is a sinner; many have vague notions of the propriety of worshipping the true God, but very few indeed

have any knowledge of themselves, as wretched, helpless, guilty sinners, in the sight of the same holy and heart-searching God. Even this miserable man, just dropping into the grave, was ready to plead not guilty, and to resist the charge of having naturally a wicked heart. The Chinese are doubly fortified, in the natural self-esteem and self-righteousness of the human heart, by a vain philosophy. And in preaching the gospel to them, we cut up by the roots some of the most favourite notions, and first principles, of their venerated and idolized philosopher, Confucius. For he, and all his followers, maintain that man is born with a pure nature; and, when depraved by viciousness, can renovate himself, and make his own heart perfectly good! These are received as infallible maxims, and have passed into proverbial sayings. They are imbibed by every school-boy, and are in the mouths of the common people. The word of God runs counter to all these high thoughts of man, when it asserts that we are all naturally depraved and wicked, even from the womb, and that man has no power to renovate his heart; this can only be done by the Almighty power of the Spirit of God. The gospel lays the axe to the root of all these vain conceits, yet it is only by frequent and reiterated strokes that they can be cut up. There is, therefore, need to probe them, again and again, to the quick, and to pour in all the light of Scripture and reason upon their benighted minds, till conscience be awakened, and the heart moved. Till this be

done, they cannot know the value of a Saviour, though they may be familiar with His name and character ; but when they find themselves standing in the place of a condemned, guilty, criminal at the bar of Almighty God, they will then flee to embrace the Saviour as their only refuge.

Wednesday 4th.—The last two days we have spent in going over the city, visiting many of the largest pagodas, conversing with the Talapoins, and the people, wherever we met with them, both in and out of their temples ; testifying against the idols, and delivering the message of the Lord to all that would hear it. We met with several Talapoins, who had no previous knowledge of us, and frequently had serious and interesting conversations with them in the pagodas, and while seated in the presence of the idols, against which the Lord enabled us to deliver a faithful and bold testimony.

Yesterday morning we entered a new and splendid pagoda belonging to the king, paved with marble, and profusely decorated with paintings, mirrors, gilded idols, &c. Three old Talapoins were taking their last and mid-day meal, and were a little offended at our intrusion ; especially at our venturing to come into such a pagoda with shoes on. However, we conciliated them in awhile, and after dinner one of them came, and requested us to sit down with him on the floor, when he opened a Siamese book of Budhistical astrology, and was no little surprised that we not only could speak, but read their language. We admonished

- this old, grey-headed man of the folly and wickedness of worshipping these idols, (pointing to some before our eyes,) and exhorted him to forsake such vanities; to repent, and turn in his old age to the living and true God, and to Jesus His beloved Son, the only Saviour of men.

We were soon joined by another respectable person, the descendant of a Chinaman, who, finding we could also speak Chinese, entered cheerfully and heartily into conversation with us; asked many questions about our religion, our employment in Bangkok, the place of our residence, &c. Said he was well acquainted with our friend Mr. Silveira. He was so intent on talking with us, and asking questions, that we could not get away for a considerable time; however, we had an opportunity of declaring the truth more fully, both to himself, and a crowd of persons that soon gathered around us in the temple.

This morning, while rambling about a sequestered pagoda, which was closed, I met with a young Talapoin, and, in a few words, told him of the folly of serving idols; exhorted him to serve the only living and true God, who dwelleth not in temples made with hands, but in heaven above, and requires only the sincere and grateful homage of the heart from His creatures. The young man was a good deal surprised at hearing such new and strange doctrines from the mouth of a stranger and a foreigner, and, beginning to suspect my character, asked if I were not a Práh, (the common appellation for a Buddhist

priest, literally signifying Lord.) I was not careful to answer him in this matter, but several of the boys from our boat, having followed me, immediately began to relate who we were, and where we lived; that we gave medicines to the poor; had a great number of books, which we gave to the Chinese and Siamese. We came next to a large royal pagoda near to the king's palace, called Pô, (or, the father of pagodas,) which is not unworthy of its name, considering its extent and magnificence. I visited it three years ago, with Captain Coffin, and was surprised to find how much it has fallen into decay since, which sufficiently shows of what frail materials the pagodas are built, so that most of them fall into a ruinous state, in ten or fifteen years. There are perhaps not less than three or four hundred pagodas in Bangkok, one half of which are in ruins.—This is apparently a favourite season for building pagodas. In the course of our rambles we have met with several new ones, which the king and the princes are now building. Most of them now glitter, and even blaze in gold, and brilliant colours; but as they are usually neglected, like the baby-houses of children, when they get tarnished a little, they soon become a mass of ruins. However, the Pô pagoda is still in tolerable order, and surpasses every other I have seen for grandeur of design, for the symmetry and variety of its numerous parts, and the magnificence and chasteness of the architecture. It consists of a large quadrangle, surrounded by

buildings, and is entered by two principal gateways, on the north and south sides, in the centre of which stands, what may properly be called, the pagoda or temple. On the outside are groups of spires, of various altitudes, scattered over a large area, which add greatly to the beauty and diversity of the whole, when viewed at some distance.

We entered the vestibule on the north, and found half a dozen priests sitting or lying on the ground; some sleeping, others eating. The chief Talapoin alone was reading, while a small group of the common people lay prostrate on the floor, worshipping him or the idols, or both, for the priests are called gods, and are worshipped even more than the gods themselves. The chief Talapoin was a little offended at our entrance, and would not allow us to go into the interior of the building that way. However, he beckoned me to sit down on the ground, but was displeased at my taking a seat near him, elevated a few inches above the floor. He, as well as the other Talapoins, pointed to the idols, and wished us to prostrate ourselves before them, like the other worshippers. But, holding up our hands towards heaven, we said no! *there* is the God whom we serve; the only living and true God; the Creator of heaven and of earth; who alone is worthy to be feared and served by man. These are false gods, the work of men's hands, which can neither see nor hear, nor do good or evil. If we should bow down to these vanities, the God of heaven, whose eyes are now upon us, and who hears what

we say, would be angry with us, and punish us. He is also very angry with you for worshipping such senseless gods, and we, His servants, compassionating you in your ignorance, have come to this country to teach you and your people to worship the true God. One young priest listened to us very attentively, and by his earnest, serious countenance, showed that he felt the truth forcibly. He indeed very soon took our side, and defended and explained more fully to the rest what we said. His conscience and heart seemed powerfully awakened, and he appeared constrained to bear witness to the truth. We left him and the rest with a cheering hope that the Lord would seal the truth on this young man's heart, and silently implored a blessing upon him. We went round and entered by the south gate. On coming into the quadrangle, or inner court of this heathen temple, we were forcibly struck with the grandeur and beauty of the scene that instantly burst upon us, presenting a spacious quadrangle a hundred yards square, surrounded by ranges of fine buildings, with the pagoda in the middle, itself a noble and commanding object. The whole was sufficiently clean, chaste, and magnificent, to remind us of Solomon's temple. But *there* Jehovah, the living and true God, was adored; *here* a thousand false gods have usurped His throne!—On all sides of this court are ranges of gilded idols, which weary the eye to look at them, and are tiresome to number. They are thickly set in triple rows, running along the sides of as many cloisters or

galleries, round the whole square, amounting, together with others scattered over the place, probably to a thousand !

While going round and viewing these idols, a crowd of persons gathered about us, with two of whom, a boy and a young man, we had a smart contest ; they contending earnestly for the honour of their idols, and we for the true God. The boy was of a hot, bigoted spirit, and exceedingly unwilling to yield to us, though he could not answer the common-sense arguments we brought against him. We were, then, in the presence of a gilded and gigantic idol, standing erect about thirty-five feet high ; half the size of Nebuchadnezzar's image. If he be a God, we said, he is able to defend himself, for he is both big enough, and old enough. We are now speaking against him in his presence, let him answer for himself ; but the idol remaining dumb, with unchanged countenance, the lad was obliged to admit that he could not speak, nevertheless, said he, " he is prâh" (a god.) We admonished him to fear the great God of heaven, whose eye was then upon him, and heard what he was speaking against him, though the idol could not, and would be very angry with him, except he repented and served Him alone.—The young man then entered the lists with us, and began by saying, that while we were speaking against the idols, we ourselves worshipped some ; then putting his two fore-fingers across, making the sign of the *cross*, you worship *this*, said he. No ! we replied, we worship

nothing of the kind, and those who do are idolators, though they profess to serve the true God. The word of God, which we have, forbids us to worship that and every image or figure whatever. A middle aged person, who stood by and heard all that was said, now interposed, and told the young man we were not the same with the Fârang (Europeans) who live in Bangkok. The religion of *these* men, said he, is tang hak (different); they do not worship that idol (the cross) like the Fârang here; they reject idols of every sort, and worship the God of heaven alone in their hearts.—This man was of a mild, pleasing manner; a good while before he opened his mouth, we took him for a friend by his countenance, and by the evident, though silent, satisfaction he showed in hearing us; and when emboldened to testify in our favour, we regarded him as a brother. Though entirely ignorant of him, he knew something of us and the truth. We felt as if the Lord had brought him to the place, to be an impartial witness to the truth, at a most critical moment, and about a matter in which our testimony would probably have had little weight. He did not inform us how he had obtained his knowledge either of ourselves or our religion; but naming the three persons in the triune God, he gave us to understand, he had more knowledge than we anticipated.

On going out at the gateway by which we entered, we met a young disciple of the Talapoins, a lad about seven or eight years old, intended for

the priesthood, dressed in the yellow costume of the Talapoins. One of our opponents took him up in his arms and presented him to me, requesting me to worship him according to the usual custom of the people. I said, no! I would not do homage to a child, not yet a fourth part of my own age, and especially one so filthy; for he was covered with the small pox. We ought to worship the Creator, and not a fellow-creature!

Friday, Jan. 6th.—To day we paid a parting visit to our old friend, Prince Chaou Fa, as we are to embark to-morrow for Singapore. We found him in a little outer room, busily occupied with three or four workmen round him, in fitting it up as a sort of museum, in European style, being ornamented with English pictures, cabinets, &c. He received us very kindly, brought out tea, and played us some pretty native airs upon a Laos organ, called khain. I was delighted and surprised with the music of this rude and simple instrument, composed only of a few reeds of different lengths, set in two rows and strung together, with holes for the mouth and fingers. Its melodious tones, and the power of it when many stops were used, instantly suggested the thought that it was probably the same with the organ mentioned in the Psalms. The prince, seeing me so much pleased with the music, presented me with a couple of these instruments, which I gladly took as pleasing mementos of him. Before leaving, we ventured again, seriously and affectionately, to exhort him to forsake idolatry, and worship the only

living and true God, who alone could protect him, and bless him.

When called in the providence of God to quit this promising field of labour again, we regretted leaving it at a time when so many favorable signs were appearing around us. We were especially sorry to desert the few sheep which were gathered from the surrounding wilderness, and which for a while we have tended and watched over. We committed them in faith to the hands of "the good shepherd" Himself, who can preserve them from wolves.

It will be gratifying to christian friends, who have read the preceding narrative of our labours in Siam, and feel anxious for the future welfare of the few, whose hearts the Lord was turning to Himself, to be informed that other faithful servants of the Lord soon entered into our labours, and have been honored in bringing many into the fold of Christ. Our American brethren responded nobly to our invitation, and five or six missionaries, including a physician, were early sent to Siam by two of their societies. The Lord still prospers them, and blesses their labours.

We may here also notice with grateful feelings that the Lord did not long suffer our favorite and central station, Singapore, to be long destitute. No sooner had the London Missionary Society abandoned by an express resolution that important station, than the Americans came in, and more than supplied our places. The directors of the London Missionary Society *now* saw their

error, when their *crown* was about to be taken from them both in Siam and Singapore, and resumed their position at Singapore, by sending one or two missionaries.

On returning from Siam the second time I found my dear wife and child residing with our kind and hospitable friend Mrs. Collie, the widow of my late dear friend and excellent missionary brother Mr. Collie. During the six months we had been separated, my feeble partner had passed through various sufferings and trials, but had been mercifully supported and comforted of the Lord. A war had commenced several months previously, between the English and the Malays of the interior, which had kept the inhabitants of Malacca in constant alarm, till a force arrived from India sufficient to cope with the refractory chiefs, who, at one time threatened to devastate our territory with fire and sword, and to come down upon the town, while in a weak and almost defenceless state. There was much bloodshed on both sides, and several of our own officers, and many men, fell in the jungle, ere the war terminated. The sick and wounded were daily brought in from the interior. These sad and mournful scenes were witnessed more than a year, but, by the grace of God, the consequent trials and afflictions yielded the peaceable fruits of righteousness to ourselves, and to other dear friends, who were exercised thereby. We had also the happiness of becoming acquainted with several excellent christian officers, particularly in the Artillery and Engineers, with

whom we enjoyed sweet christian fellowship. We had also an opportunity of showing kindness and hospitality to them and their families in a season of no ordinary sorrow and distress.

My wanderings were now ended, and I was called, in the providence of God, to pitch my tent for about four years at Malacca, a period of unusual length with me. I had previously engaged to comply with the joint invitation of my late dear friends Mr. Kidd, and Dr. Morrison, to take charge of the Anglo-Chinese college at Malacca, during the absence of the former in England; who, however, never returned to the East, but was lately removed from this vale of tears, and from his zealous labours as Professor of Chinese in the University of London.

During the former half of the period of four years, I had the sole management of the Anglo-Chinese College, and of the extensive Chinese printing establishment in connexion with it. The remaining two years I was chiefly occupied in superintending a large collegiate school, which was open to boys of all the various nations that are found at Malacca; and in which they all received christian instruction, and were taught their respective native languages along with the English. The Lord enabled me to lay the foundation of this school, (named the Christian Benevolent Institution) in faith, and prospered it beyond my sanguine expectations, so that I had the pleasure of seeing about one hundred and fifty boys, of five or six different nations, in daily attendance,

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and brought under christian influence and tuition. I was generously aided by many excellent christian friends, particularly the honorable Mr. Garling, the head of the settlement, Captain Scott, now at Singapore, and the late Sir Benjamin Malkin, the recorder for the three settlements.

The close attention which I was obliged to give to these sedentary labours, first in the college, and subsequently in the schools of the benevolent institution, during the long period of four years, gradually undermined my health and strength; the Lord, however, sent a christian brother from Germany, Mr. Werth, who shared the burden with me for a time, and subsequently took sole charge* of the whole; when I was at liberty to enter on another missionary enterprise, to which I felt myself called in the providence of God. I therefore embarked with my family on board a vessel bound for Calcutta; purposing in the Lord, to proceed thence to the Khassia hills, which form the southern boundary of the valley of Assam. I should then be within three hundred miles of the frontiers of China, which I hoped to penetrate by that route.

We arrived in Bengal in the cold season, and

* He afterwards resigned the institution into the hands of Mr. Samea, under whose management it has continued to flourish, and has still about one hundred and fifty boys, the same number as it had nearly from the commencement, about ten years ago. I gladly avail myself of the opportunity of expressing publicly my grateful acknowledgements to those kind friends in England and Wales who have for several years contributed towards the support of these schools.

were most hospitably received by our excellent christian friends, Mr. and Mrs. Grey, in Calcutta ; and by Mr. and Mrs. Barclay, and other dear friends, at Serampore.

While staying with our friends, and waiting for an opportunity of getting forward to the hills, most of us soon felt the effects of a sudden change of climate, and became sick ; especially the children, who sunk rapidly, so that we were apprehensive of losing some of them. In this season of affliction, and while under depressed spirits, I was but too easily persuaded to follow the advice of well meaning and sympathizing friends, to abandon my original purpose, and to turn my face *homewards*, towards England, with the hope of recruiting our health and strength before engaging in such an arduous enterprise. I listened to the counsel of friends, which then appeared to be wise and good, and took a passage to England, in a commodious, and fine new built ship, called the Gregson : a sad calamity soon befel us, which again completely altered my purpose ; the particulars of which are detailed in the following letter.

DEAR——

I wrote you on the fifth instant that I was just going to embark for England with my family, and hoped to see you early in May ; but the Lord has, in His mysterious but wise providence, disappointed our expectations ; and has made us feel in a manner we never felt before, the truth of the words, “man knoweth not what a day may bring forth ;” and also to know, as

we never knew before, that "in the midst of life we are in death!" We embarked on the tenth, in the new and fine ship, the Gregson, (admired and praised by all,) amidst the congratulations of our friends on the excellence of our accommodations, and the cheering prospect of a safe and pleasant passage. Yet, my own forebodings depressed my spirits, and subsequent events proved the vanity of putting our trust in the best and strongest ship. Whilst dropping down the river, the vessel grounded on a sand-bank; this circumstance awakened afresh those forebodings, and it seemed to me, to be the forerunner of greater disasters. This accident, however, did us no apparent injury, and merely detained us about a day; but scarcely had we launched fairly into the Bay of Bengal, when we also launched into great perils. We parted with the pilot at the mouth of the river, on Tuesday the 17th, and the following day, had a favourable breeze, which carried us out to sea forty or fifty miles. We retired to our cabins to rest, as we thought, in peace and safety, but were suddenly aroused from our beds about eleven o'clock, by a loud call of "the ship's on fire!" In a moment we were all on deck, myself, Sarah and the children; and found the fire had already got much strength, having broken out in the steerage, amongst some bales of India flax. Whilst the captain, officers, and most of the men, laboured hard in pumping, and carrying water in the buckets, to quench the fire, two or three had lowered, with some difficulty, the jolly boat, from

the star-board quarter, in which I had soon the happiness of seeing my dear wife and little ones safely seated. As they were all in their night clothes, I ran down into our cabin, and, after a moment's thought, as to what would be most useful to shelter them from the cold of the night, and the heat of the day, while exposed in the boat, I hastily gathered up two or three blankets, the children's hats, a cloak and frock of Harriet's (our youngest child), with a boat cloak, and great coat; and hurried on deck again, and down into the boat with them; thankful to escape with our lives, and a few articles of clothing, barely sufficient to cover our nakedness, and shelter us in the boat. As the fire seemed to be gaining ground, though nothing but smoke was yet visible on deck, the pinnace was lowered from the lar-board quarter, but was in so leaky a state, from long exposure to the sun, that it immediately filled with water; and, after toiling half an hour to no purpose, we were obliged to let it drift in a sinking state. This circumstance dispirited us much, as the small jolly boat was incapable of saving all the souls on board, and might sink in the hurry of all pressing into it. Our only resource was the long boat, which was cumbered with beams, &c., and stood a midship, just over the place where the fire was now burning furiously, and sending forth volumes of smoke; but the Lord having mercifully determined to spare our lives, gave strength and courage to the men, so that we had soon the unspeakable joy of seeing

it lowered into the sea in a dry state. The good providence of God towards us, in this circumstance, was so manifest, as to impress forcibly the men who were employed in getting out the boat. Some of them told me afterwards, it must have been a kind providence that helped them, otherwise, how could half the number of hands, that were usually required, have got the large boat away so easily and in half the time? One of them felt so choked and bewildered with the smoke, that he knew not for sometime where his feet were standing, or what his hands were pulling at. Though now mercifully provided with means of escape from the flaming wreck, the crew continued to use their utmost exertion to save the ship, if possible, whilst a few hands were putting biscuits and water into the boat with the men's clothes, the ship's papers, chronometer, compasses, &c., belonging to the captain and officers. When, at length, all were forcibly driven from the deck by the devouring flames, we retired to windward, a mile, to contemplate the awful and terrific scene; till the masts, rigging, and hull, of "*the fine ship Gregson,*" were one blazing mass! A melancholy spirit rested upon all, but the feelings of gratitude and joy were uppermost in every breast; and each, I think, felt thankful that he had escaped with life. As for ourselves, we had not a moment's regret for what we had lost; but could say with Job, "the Lord gave, and the Lord hath taken away, yet blessed be the name of the Lord." It was about two o'clock, (three hours

from the commencement of the fire), when we turned our backs on the dreadful sight, and steered our course north-ward; in the hope of reaching, in a day or two, the pilot station, which we had so lately left, should we not be taken up previously by some ship. Two nights and a day, we rowed hard without meeting with help. My wife, and poor little children, were scorched with heat by day, and pinched with cold by night, having neither awning nor umbrella to shelter them. But the Lord was a shade to them; He did not suffer the sun to smite them by day, or the moon by night, so that, excepting the first suffering and fatigue at the time, none have been any worse for the exposure; and the children are now as cheerful and light hearted, as if nothing had befallen us. When we reached within ten miles of the pilot vessel, we were picked up by the ship Cambrian, Captain Paul, bound for London. The captain intreated us kindly, put back his ship, and returned with us close to the pilot brig; on board of which we also met with much kindness and hospitality from the senior and junior pilots, and were much refreshed by a good night's rest. On the following morning, (Saturday), we providentially met with another pilot brig, going up direct to Calcutta, commanded by Captain Clarke, a generous and kind hearted old man, the senior of all his brethren, who takes pleasure in befriending us in our present need and distress. By himself and his lady, Captain Paul and other friends, we have been supplied with various arti-

cles of clothing, sufficient to cover us decently, till we meet our friends in Calcutta. I forgot to notice earlier the cause of this sad calamity. It was occasioned by a thoughtless boy going down amongst the cargo in the steerage, with a light, to search for some cigars. Either by a spark from the candle, or the burning cigar, the flax caught fire, and was in flames before the boy dared to mention it. The fourth day, after this awful event and providential deliverance, being Sabbath, I and all my shipmates, and companions in distress, assembled with Captain Clarke on the deck of his vessel for worship, and unitedly offered up our heart-felt praises and thanksgivings to our Heavenly Father for His preserving and tender mercies. After reading suitable portions of God's Word, viz. 103rd and 107th Psalms, and the narrative of Paul's shipwreck in Acts 27th, I endeavoured with the Lord's help, to speak a word in season, of consolation, instruction, and warning, to my fellow-sufferers, and was thankful to see many of them much impressed.

Wednesday 25th.—At anchor, ten miles below Calcutta, waiting for the flood tide to take us forward. We shall probably reach in good time this evening, and take up our abode for a few days, with kind and hospitable christian friends, Mr. and Mrs. Grey, from whom we lately parted. A short stay in Calcutta, will afford us an opportunity for getting clothes for ourselves and the children, and other useful things, which we could not get so easily and cheaply at Serampore. All

my books, papers, journals, &c. have also shared the common fate of all my worldly goods in the *Gregson*. It seems to be the Lord's will, that though poor and destitute, we should remain a little longer in India, trusting the Lord will graciously provide for all our wants.—Indeed, I now feel that I too hastily gave up my first purpose, (which had been deliberately and prayerfully taken before the Lord,) both myself and my help-meet cheerfully submit to the Lord's will, and turn to the work to which He has called us. My mind has been a good deal settled, and confirmed in my original resolution of visiting Assam, by a fragment of the word of God which unexpectedly, and providentially, fell into my hands on coming on board Captain Clarke's brig. Having lost all our Bibles and Testaments, I turned with delight to these two leaves, hoping to find a word in season from the Lord, and a light to guide us in the present darkness and distress; and what were my joy and gratitude, on being directed to the narrative of the deluge, and Noah's escape in the ark! Praying to the Lord that He would grant me still further light, to guide my future course, I turned to the other leaf; and how were my surprise and joy increased on reading the first five verses of Gen. chap. 26th.

27th, Calcutta. We are once more under the hospitable roof of our esteemed friends Mr. and Mrs. Grey. Also three other dear friends, Mr. Leechman, Mrs. Barclay, and Miss Maxwell, hurried down

to meet us the moment they heard the sad tidings! bringing with them a trunk of clothes to help us in our need. They were welcome visitors on our first arrival from the straits of Malacca, but *now* doubly welcome in poverty and nakedness. Several, out of their own poverty generously offered us money. I also met with a spontaneous offer of five hundred rupees from Mr Frazer, of the house of Frazer, McDonald, & Co., till I could get a bill exchanged. After refitting with clothes, &c., and seeing my family comfortably settled at Serampore, I intend (.D V.) to make my way towards Assam.

Feb. 1st. The Lord has just opened a way for proceeding to Cherrapunji. Messrs. Kemp and Brothers have generously offered a free passage for all my family. Thus we see the goodness of the Lord towards us, and discern His hand guiding us in His own way. My aged friend, and christian brother, Mr. Grey, considers the Lord's dealings with us very remarkable, and thinks I have a very distinct call from Him. The second and third chapters of Ezekiel were read by him in course last night at family worship, which contain the charge given to me by Dr. Morrison. "Son of man I send thee to the house of Israel," &c. God willing, we shall embark in a fine pinnace, (or large budgerow) to-morrow morning, and hope to reach the Khassia hills, (where Cherrapunji is situated,) in twenty days. Mr. Frazer has again proved himself a friend in need, by generously offering me a further advance of six hundred rupees till the bills can be negotiated. We are

going to a cold country, and shall have need of warm clothing ; and as we shall be out of the way of getting any thing there suitable, we shall feel greatly obliged if you will kindly send us out a fresh stock.

Yours, &c.

J. TOMLIN.

CHAPTER XIV.

Passage through the *Sunderbunds* to the Khassia hills.—Mode of ascending the mountains.—CHERRAPUNJI: sudden change to a cool climate.—Three principal tribes: the KHASSIAS, GARROWS, and JYNTEAHS.—The KHASSIAS a brave people, and skilful archers; subjugated by the British.—These mountaineers contrasted with the timid and crouching Hindoos:—Ignorant and superstitious, but without idols, temples, and priests; and open to instruction.—Missionary efforts.—Their villages, population, chiefs.—Equipments, and feats of archery.—Further particulars about the mountains and their singular inhabitants, in extracts from letters:—Travelling across the mountains; scenery; valley of Assam, Himalayan mountains, and plains of Bengal, &c.—Produce.—Small *christian colonies* suggested.—The POPE, MAHOMED, and BRAHMA, have not yet got upon these mountains:—Zeal and *wily movements* of the former in the present day.—Remarks upon the language: some resemblance to the Chinese in sound, also between the people and Chinese.—Groups of stones, similar to Stonehenge, &c. erected on these mountains: origin doubtful: Query, Israelitish origin?

WE had a safe but tedious passage of three weeks to the foot of the Khassia hills. Our course was devious, and often interrupted, while crossing the

Sunderbunds, or low swampy grounds of Bengal where the Ganges discharges itself into the sea, by a hundred mouths, which we had to cross. At the end of our voyage, we found a comfortable Bungalow provided by government, where we lodged one night previous to ascending the hills. Our rest was a little disturbed about midnight, by the roar of a tiger in the neighbourhood. On the following morning we began to ascend the steep sides of the mountains; my wife and children, with a friend, Miss Maxwell, being borne in chairs and hampers, on the backs of the Khassias, according to the usual mode of travelling in these hills.

We reached Cherrapunji in about six hours, which is one of the principal Khassia villages, elevated about four thousand feet above the plains, which we had just left. In a few hours we were thus transferred from a sultry to a temperate climate, and were refreshed and invigorated by the pure and cool mountain breeze. After a short residence on the mountains, our health and spirits were much improved; and the children soon became rosy-cheeked, and delighted to enjoy their freedom, and to run about in the open air. We were kindly received by Mr. Lish, a missionary in connexion with Serampore, and lodged with him a few months; and subsequently took up our abode with our kind and hospitable friends, Lieut. and Mrs. Lewin.

These mountains, commonly called the Khassia hills, are an extensive range, running east and west; and form the southern barrier of the valley

of Assam, through which the noble Burhampukur pours its waters and fertilizes it. These mountains are from two to three days' journey across ; and, in some parts, rise to an elevation of five thousand feet above the plains of Bengal. They are inhabited by three principal tribes : of which the Khassias are the chief, and occupy the middle portion of the range, having the Garrows on their left, to the west ; and the Jyntiahs on the right, to the east. We have had little intercourse with any except the Khassias, and not with them till within the last fifteen or twenty years, when their depredations, within the bounds of our territory of Silhet in the plains, called for interference on our part, and brought our troops into conflict with them. Although they had few weapons besides their bows and arrows, their bravery and skill, as archers, enabled them to make a vigorous resistance against the Sipahis ; and when beaten from one position, they fled to another of their mountain fastnesses ; and often assailed our troops with deadly effect, with arrows and stones. They were at length subdued or overawed ; and some of the principal chiefs made open submission ; and agreed to allow a permanent British military station at Cherrapunji ; and a right of road across the hills, into our territory of Assam. To this agreement they have been tolerably faithful.

The Khassias are a bold and independent race of mountaineers, forming a perfect contrast to the timid and crouching natives of Bengal ; and also quite distinct from the Assamese. They are in

deed rude and ignorant, having neither teachers or books of any kind amongst them. Though very superstitious, they are without idols, temples, and priests ; and know nothing of *casts*. They are therefore much more accessible, and more open to christian instruction, than the proud, bigoted, and degraded Hindoos. Mr. Lish had been labouring amongst them three or four years, and sowing the precious seed of God's word, which had already begun to yield some fruit, especially amongst the Khassia youth in the mission schools. Others have entered into his labours, who are now cheered by the prospect of a rich blessing.

In three or four journeys and missionary excursions, which I undertook with my friends, we saw many of the villages on the mountains and in the vallies ; and preached the gospel extensively to the inhabitants. As the mountains are generally bleak and barren, interspersed with small fertile plains and vallies here and there, the population is sparsely but extensively scattered over the hills. The Khassias reside in villages, having from fifty to two thousand inhabitants in each, and number altogether from two hundred and fifty to three hundred. They are under various chiefs, whose authority and power differ according to the number and size of the villages, within their respective jurisdictions.—The chiefs, with their followers, frequently meet together on festive occasions, and amuse themselves with feats of archery, in which they show much skill, and the victorious party concludes with a peculiar war dance. When thus

marshalled under their chiefs, equipped with their bows and arrows, and dressed in their gay and fantastic costume, they present a pleasing spectacle ; and remind us of the bye-gone days of feudal chivalry in Europe. The Khassias are very cheerful, active, and enterprising ; and when more civilized, and blessed with a knowledge of the gospel, they will become a very interesting and noble people ; and will, I doubt not, be faithful and able allies to our government.

Having kept no regular Journal while amongst the Khassias, I shall here make a few extracts from letters written at that time, which may supply some further information about these mountains and their singular inhabitants. The first extract is from a letter to J. Marshman, Esq. of Serampore.

Cherrapunji, Sep. 1827.

MY DEAR MR. MARSHMAN,

I must redeem my promise, by telling you something about our journey over the mountains. The weather was unusually favorable for travelling in the middle of May, before the rains had commenced, and made our excursion very agreeable. We extended our rambles completely across the hills to Nungklow, which is situated on the northern verge of these hills ; from whence we had a splendid and extensive view of the fine expansive valley of Assam ; and the magnificent Berhampudur wending its way, and could trace its silvery course one hundred miles or up-

wards. Beyond it, rose the Bhutan hills ; and still farther back we could faintly discern the snowy ridge of the Himalayan mountains. The only view which rivals this from Nungklow, is that from the southern verge of the mountains a little below Cherrapunji, where we can overlook the vast plain of Bengal ; and, on a clear day, can discern the distant mountains of Arracan, to the south ; and eastward, the ranges which bound the valley of Munipûr, and stretch towards Burmah. The mighty Ganges, being seen from a greater distance than the Burhamputur, gleams only like a bright silvery cord in the sunbeam.

On leaving Cherra for the interior, I was pleased to see the country improve as we advanced. Those lofty and sublime precipices, and deep, dark ravines, which you must have seen in all their alpine wildness and grandeur when you were here, were left in our rear ; and our way for the most part was over a succession of hills, of much easier and gentler slope : the deep romantic valleys, down which the torrents of the Kala Pani, and the Boga Pani rush, are the only exceptions I remember ; but these may be avoided by travellers diverging to the east viâ Molleem ; if their taste for the sublime and beautiful do not urge them to brave the difficulties and dangers of the former and direct route. After crossing the Boga Pani, the aspect of the country is much improved by the Pines, which are sprinkled upon almost every hill that meets the eye ; and frequent patches of cultivation attest the increased fertility of the soil, and indus-

try of the people, especially between the villages of Moflong and Myrung. Besides rice, pulse, &c., for their own consumption, the Khassias of the interior have begun to grow potatoes which they sell to the English in the plains, and also send them as far as Calcutta. There is, however, room enough for other settlers, if they can be contented to eat their bread in the sweat of their brow; and to bring their wants within a narrow compass; and be more anxious to benefit the people, than to fill their pockets. Small christian settlements or colonies, on the plan of the United Brethren, would, I think, do well in the neighbourhood of Moflong and Myrung. Thence, the gospel might be spread over the hills, east and west, and be preached in every village of the Khassias in a few years; and the joyful tidings of the gospel would doubtless soon reach the Jynteah Khassias to the east, and the Garrows on the west.

The great foes to Christ and his gospel, the POPE, MAHOMED AND BRAHMA, have not yet got upon these mountains, and therefore the Lord's servants may expect to find fewer obstacles in their way than in most parts of the world. But we must proceed quietly, and sow the precious seed plentifully, before these arch enemies come in stealthily, and sow their *tares*. *Popery*, the most zealous and wary of their foes, is watching the movements of Protestant Missionaries, and following close upon their heels, wherever there is a prospect of success. The Pope's emissaries are coming forth like a cloud of locusts,

and settling upon every green spot that has been cultivated, by the Lord's faithful servants.

J. T.

The following was written in answer to a letter from a friend, whom I had seen previously at Cherrapunji, and who was now travelling in Assam.

DEAR SIR,

I had the pleasure of duly receiving your kind letter from Gowhatti, of the 23d ult. and was glad to hear from you such a favourable report of the beauty and fertility of the Valley of Assam. Had my health, and the health of my family, permitted, I should have been happy to accompany you. The scenery, people, and incidents of the journey, would have interested me as much as yourself. I should have been particularly glad of the opportunity of meeting with Captain Jenkins, whose excellent character is well known to me, and for whose kindness I feel very grateful in offering me every assistance in his power, for prosecuting my intended journey to Upper Assam, and onwards towards China. I regret being unable to furnish him with any comparative Vocabulary; indeed, I think you must have been led into a mistake, some way or other, respecting a supposed analogy between the Khassee and Siamese languages. I may have said something to you about an *apparent* and slight affinity between the Khassee and Chinese, but I could never trace any analogy between the Khassee and Siamese, or indeed between the

former and any other language I am acquainted with, sufficient to warrant an opinion of their being cognate languages. So far as mere sound goes, the Khassee resembles the Chinese a good deal, but in *meaning* and *structure*, they differ widely. A person familiar with the dialect and people of Fokëen Province, would, on his first intercourse with the Khassias, pronounce them no remote branch of the same family; for, his eyes, as well as his ears, would bear strong testimony to the supposed fact. I have more than once been so much deluded by both these *senses*, as to transform a group of Khassias, at a little distance, into Chinese. Their complexion and features; their cheerful, social, and clamorous spirit; and mode of singing in a sort of screaming falsetto tone, seem strikingly to indicate their relation to the sons of *Han*.

If no affinity can be found between the Khassee, and any dialect of the numerous mountain Tribes, eastwards, (and I think we need not look for it amongst the Singphos, or Shans,) perhaps something like it may be found in Thibet, Bhutan, or, at least, amongst the Garrows. I feel anxious to know whence both these mountaineers and their language have sprung.

J. T.

*To Mr. C. Brownlow,
Gowhatti, Assam.*

A very remarkable and *primitive* custom prevails amongst the Khassias, which is very worthy

of notice. No stranger can travel far upon these mountains, without observing groups of huge stones, set up similar to those of Stonehenge, and Abiri. I made several enquiries of the natives respecting their erection, but never could ascertain the precise purpose for which they have been raised. They do not appear to be of a religious or idolatrous nature; and have most probably been set up as ancient land marks, or memorials of events, in the history of this people, important at the time, but now forgotten, for want of written records. When looking upon them, I have often been reminded of the heap of stones raised by Israel at Gilgal, on crossing the Jordan; and of the pillars set up by Jacob, at Bethel; and by himself and Laban at Mizpah; and the thought again recurred, may not this people be a part of the "lost sheep of the house of Israel?"

There are some other customs, and traditions, common amongst these secluded mountaineers, which seem to point to an Israelitish origin; but my imperfect remembrance of what I heard about them, does not allow me to venture on giving any confident opinion here. I studied their language eight or nine months; and had considerable intercourse with them during that period; but regretted leaving them so early, being called, in the providence of God, to return to England, from a regard to the health of myself and family; and was also obliged to give up all hope for the present of getting forward to China. My dear wife

as very ill, and suffered much, during the long and reary season of heavy rains, which fall, almost incessantly, from June to the end of September. We left the hills, near the close of the year 1837, and embarked again for England, in January 1838, with an increase to our family; the Lord having blessed us with a little boy, whom we named Joshua Cherra, in remembrance of his birth place, on those mountains. Our three other children, Emily, Sarah Ann, and Harriet Newell, who were born at Singapore and Malacca, have been mercifully spared to us, and, with their little brother, have been hitherto blessed with good health and spirits, since our arrival in England, in May, 1838.

I would conclude this narrative of the Lord's gracious dealings with me in the words of the Patriarch Jacob, my namesake;—"I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands:" for, like him, I left my country and kindred, and passed over the vast ocean; and sojourned many years in the east; where He guided, blessed, and multiplied me, so that I am become, at least, *one band*; and have been brought again in peace to my own land. You, my dear wife, the partner of my joys and sorrows, will unite with me in praising the Lord, for all the goodness and mercy He hath shewn us, while travelling together in this vale of tears, during fifteen years. And may you my

dear children, whom the Lord has given us, have grace to choose the God of your father for your God, and his Saviour for your Saviour; and cleave to Him, honour Him, and serve Him all your days; and He will never forsake you, nor fail you. Amen.

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